

PHILOSOPHY, RELIGION & EDUCATION

DETROIT PUBLIC LIBRARY SEP 29 1959

MISSIONS

AMERICAN BAPTIST INTERNATIONAL MAGAZINE



FOR JOYFUL CHRISTMAS PROGRAMS USE

Family Filmstrips



Family Filmstrips
are easy to use!

Christmas programs in your church will be greatly enriched with these colorful, inspirational filmstrips. The true message of Christmas is presented in many new and effective ways. Filmstrips for all ages, in beautiful color, with sound, and **SO EASY TO USE.**

WHEN JESUS WAS BORN (*Kindergarten*)

Four Bible stories about the birth and boyhood of Jesus, simply and beautifully told for small children.

4 filmstrips in color, with records \$19.50

WHERE JESUS WAS BORN (*Primary*)

LAND OF JESUS BIRTH (*Junior*)

Two filmstrips photographed in color in Palestine, for use with boys and girls, showing the land and customs of Jesus' birthplace.

Each filmstrip in color, \$5.25 Record \$2.00

STORIES ABOUT OUR CHRISTMAS CAROLS

STORIES ABOUT OUR CHRISTMAS TRADITIONS

Two helpful filmstrips portraying the fascinating history of our Christmas hymns and carols, and stories about the many traditions that surround us at Christmas.

Each filmstrip, in color, with record \$10.00

THE CHRISTMAS RIDDLE • A PONY FOR CHRISTMAS

Two delightful, modern-day stories, using live-action photography, that will charm the entire family.

Each filmstrip, in color, with record \$10.00

Yes, a truly Merry Christmas season is yours with **FAMILY FILMSTRIPS.**
Order from your

Baptist Film Library

152-Madison Ave., New York 16, N.Y.
19 South LaSalle St., Chicago 3, Ill.
2107 Woolsey St., Berkeley 5, Calif.



RALPH M. JOHNSON
M.A., B.D., D.D.
President
Professor of
Practical Theology



RALPH E. KNUDSEN
B.A., Th.M., Th.D.
Dean
Professor of
New Testament
Literature



ADA G. CRALLE, B.A.
Dean of Women
Professor of
Public Speaking

MAURICE P. JACKSON
M.A., B.D., D.D.
Professor of Practical
Theology



SANFORD FLEMING
B.D., Th.M., Ph.D.,
D.D., Litt.D., S.T.D.
President Emeritus
Professor Emeritus
of Church History



JOHN WM. BAILEY
B.A., B.D., Ph.D.,
D.D., Litt.D., S.T.D.
Professor Emeritus
of New Testament
Interpretation



And GOD has appointed in the Church . . . TEACHERS BERKELEY BAPTIST DIVINITY SCHOOL

I Cor. 12:28

2606 Dwight Way

Berkeley 4, California



ROBERT B. HANNEN
M.A., Ph.D., F.S.A.
Professor of Christian
Theology and Ethics



E. P. Y. SIMPSON
M.A., B.D., Th.M.,
Th.D., F.R.A.I.
Professor of Church
History



LEONARD GITTINGS
Th.B., M.A., B.D.,
Ph.D., D.D.
Professor of
Missions

HAROLD B. FRAZEE
M.A., Th.M., Th.D.
Professor of
Religious Education



REIDAR B. BJORNARD
Cand. Theol., Th.D.
Professor of Old
Testament Studies



WILLIS A. SHOTWELL
B.A., Th.M., Th.D.,
Ph.D., Associate
Professor of New
Testament Studies



JOHN B. McTAGGART
B.A., M.S. in L.S.
Librarian



W. JOHN MINTER
B.S., B.D., Assistant
Professor of
Church Music

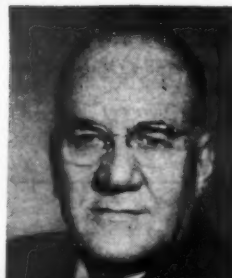


BENJAMIN G. FIELD
B.A., Th.M., D.D.
Director of
Field Work

HERMAN EICHORN
B.A., S.T.B., S.T.M.
Instructor in
Pastoral Counseling



C. OSCAR JOHNSON
B.A., Th.M., L.L.D., D.D.
Instructor in Homiletics
and Evangelism



JOHN T. BURKE
B.M., M.M., Instructor
in Church Music



MISSIONS

AMERICAN BAPTIST INTERNATIONAL MAGAZINE

Vol. 157

October 1959

No. 8

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

JOHN C. SLEMP, *Editor*

WILLIAM B. LIPPARD, *Editor Emeritus*

FRANK A. SHARP, *Business Manager and Editor's Assistant*

MARGARET G. MACOSKEY, *Assistant to the Editor*

Department Editors: MARGARET H. TRESTER, ADA P. STEARNS, HELEN C. SCHMITZ,

WILLIAM J. KEECH, VIOLET E. RUDD, ALEX W. FRY

Member: THE ASSOCIATED CHURCH PRESS

Served by: AMERICAN BAPTIST NEWS SERVICE

In This Issue

EDITORIALS

Paragraphs	13
Africa in Upheaval	15

ARTICLES

Ideas That Have Gripped Me	Paul H. Conrad	16
From Colonialism to Freedom	James H. Robinson	17
Missions in the New Cuba	Aaron F. Webber	20
A Letter to Larry	M. Parker Burroughs	22
The Christian Idea in Education		23
Old Friends on a New Field: The Chinese in Thailand	Robert F. Cramer	25

DEPARTMENTS

Newsbriefs	4
World Christianity	10
Letters to the Editor	11
As I See It	12
Among the Current Books	26
Ideas-Plans for Growing Churches	27
Co-workers Over the Seas	28
Tidings from the Fields	29
Missionary and Stewardship Education	31
Missionary and Stewardship Education—Children	32
Christian World Outreach—The B.Y.F.	33
National Council of American Baptist Women	35
The Woman's Society	36
American Baptist Men	37
News	38
Missionary Milestones	42
Films	46
Club Talk	47

Published monthly, except July and August, by the American Baptist Convention. Editorial office: 152 Madison Ave., New York 16, N. Y. Publication office: 10 McGovern Ave., Lancaster, Pa. Entered as second-class matter at Lancaster, Pa. POSTMASTER: SEND FORM 3579 to MISSIONS, 152 Madison Ave., New York 16, N. Y. PRINTED IN THE UNITED STATES OF AMERICA.

Subscription Rates: (1) *Single subscriptions:* 1 yr., \$2.50; 2 yrs., \$4.50; 3 yrs., \$6.50. 25 cents a copy. (2) *Club subscriptions (5 or more):* 1 yr., \$2.00; 2 yrs., \$3.50; 3 yrs., \$5.00. Canadian and foreign postage 45 cents a year extra. Remit by money order or check, payable to MISSIONS. Bills, coins, or stamps are sent at the sender's risk. WATCH the expiration date on your magazine label. To avoid missing an issue, renew two months in advance.

Change of Address: At least 30 days before you wish the change to become effective, send both your old and your new address. Address: MISSIONS MAGAZINE, 152 Madison Ave., New York 16, N. Y.

Publication Committee: M. Forest Ashbrook, *Chairman*, John C. Slemp, *Secretary*, Grant F. Anderson, Benjamin P. Browne, Dorothy O. Bucklin, Robert F. Cramer, Fred Erion, Richard Hoiland, Chris E. Lawson, William H. Rhoades, Ada P. Stearns; R. Dean Goodwin, *ex officio*.

Who's Who IN THIS ISSUE

MARY HELEN ALLEN (Mrs. Charles J. Allen) is literature chairman, Woman's Baptist Mission Society of Washington.

ARLEY R. BROWN is an American Baptist missionary in the Belgian Congo.

M. PARKER BURROUGHS is director of the department of campus Christian life, Board of Education and Publication of the American Baptist Convention.

R. FRED CHAMBERS is professor of missions, Central Baptist Theological Seminary, Kansas City, Kans.

PAUL H. CONRAD is minister of the North Baptist Church, Port Chester, N.Y.

ROBERT F. CRAMER is an assistant secretary in the public-relations department, American Baptist Foreign Mission Societies.

MAUDE EDWARDS DEAN is a member of the First Baptist Church, Passaic, N.J.

MILDRED PROCTOR is an American Baptist missionary in the Philippines.

JAMES H. ROBINSON is minister of the Presbyterian Church of the Master, New York city.

FERN E. TOLLIVER (Mrs. H. A. Tolliver) is chairman of publicity, Woman's Baptist Mission Society of Iowa.

AARON F. WEBBER is field representative of the division of Latin America, American Baptist Home Mission Societies.

RUDY ULLRICH is an American Baptist missionary in Hawaii.

The Cover

What does the future hold for this Congolese woman? What for her child? What for other Africans in this day of unrest and upheaval? See, in this issue, the editorial on "Africa in Upheaval" and James H. Robinson's penetrating article, "From Colonialism to Freedom."

Picture Credits

Cover, John C. Slemp; p. 17, C. Lamoto; p. 29, R. E. Brown; p. 33 (center), Douglas Meaney Studio.

October Quiz

1. What is to be observed on October 18? And how much can be saved on 3-year subscription for *MISSIONS*?

2. Of the Chinese-background people, there are at least (1) two million; (2) three million; (3) four million in Thailand, and their language and origin relate them directly to the work that we maintained in China from 1836 to 1953. Which is correct?

3. The World Fellowship Offering highlights the opportunities for expanding Christianity in _____. Our long-time friends in this new field eagerly await _____. Fill in the blanks.

4. The United States loses ground in Latin America every time its influence is used to shore up the fortunes of a dictator. The least we can do for a new democracy is to show it the same patience we have shown the dictators. True or false?

5. What is the third cause of the upheaval in Africa today that has been denied to most of the continent's 220,000,000 people?

6. The Charles B. Scott family are the special-interest missionaries of the First Baptist Church, Passiac, N.J. In which country do they serve?

7. Name the author of a book on Roman Catholicism, *Understanding Roman Catholicism*.

8. Grayce Phillips is a probationary member of the group ministry at the Fidelity Baptist Church, Cleveland, Ohio. Name the school from which she is a graduate.

9. This is a day of exceptional opportunity for missionary work. Where have a great number of evangelical Christians been invited to occupy government positions?

10. Today more than thirty-six thousand boys and girls are attending American Baptist schools in Belgian Congo. Which school celebrated its Golden Jubilee in 1958?

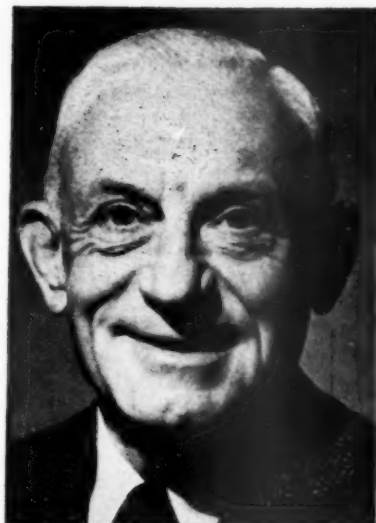
11. In calling for American secession from the United Nations, who aided the cause of world communism?

12. Throughout the Protestant denominations, a special day is to be observed on November 6. Films related to the day can be secured through our Baptist Film Library. Name the day.

13. Who made the following statement? "We must be concerned that we do not fail to relate our witness to man's need. The sin of irrelevance may bring judgment upon our message and our efforts just as it did in Russia."

14. During August, (1) twenty; (2) ten; (3) twenty-five young people from six Midwestern states traveled on a Fellowship Builders Caravan. Which is correct?

Answers to Quiz on page 44



Yandell C. Cline

HIS

NAME

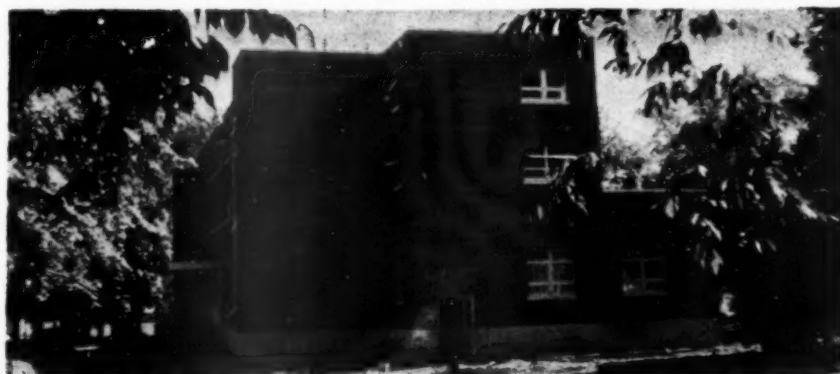
LIVES ON

AT FRANKLIN COLLEGE

The newest building on the Franklin College campus, to be dedicated on October 10, will be named after one of its sons, Yandel C. Cline, class of '20.

Mr. Cline had been a member of the Board of Directors since 1944 and Chairman of Development since 1953. In 1957, he received an Alumni Citation, and recently had served as president of the Franklin College Alumni Association. He was vice-president and treasurer of Arvin Industries, Inc., Columbus, Indiana.

In announcing the Board's action, President Harold W. Richardson said, "Mr. Cline has given an imaginative and vigorous leadership to the college, and since the naming of the first residence hall (1955) for Mr. Elsey, the naming of the new building for Mr. Cline is a natural."



For information write

Director of Admissions

FRANKLIN COLLEGE

Franklin, Indiana

Newsbriefs

Baptist World Alliance Plans Conference

Program-planning and other arrangements for the Tenth Baptist World Congress, meeting at Rio de Janeiro, Brazil, June 26-July 3, 1960, were considered at a meeting of the Baptist World Alliance executive committee held at Rochester, N.Y., August 24-28. Edgar F. Hallock, of Rio, chairman of local arrangements for the congress meeting, which is expected to attract fifteen thousand representatives from almost one hundred countries, flew to the U.S.A. to assist in the planning sessions. Arnold T. Ohrn, general secretary of the alliance, announced also that one hundred representative Baptist leaders from several countries met in seven study commissions in connection with the executive-committee meeting. It was the first session for a new commission on world peace. Other commissions dealt with religious liberty, world missions, evangelism, Bible study and membership training, the doctrine of the church and the doctrine of baptism.

Gardner C. Taylor Preaches in Australia

Gardner C. Taylor, president of the Protestant Council of the City of New York and pastor of the ten-thousand-member Concord Baptist Church, Brooklyn, N.Y., went on a six-week preaching tour to Australia last summer. Invited by the Baptist Union of Australia, Dr. Taylor delivered one hundred and two sermons and addresses. He spoke to the Triennial Assembly of the Baptist Union. The forty-year-old Negro minister was accompanied by his wife. En route to Australia they visited Dublin, Athens, Cairo, Beirut, Jerusalem, New Delhi, and Singapore.

Baptist Youth On Work Caravan

During August, ten young people from six Midwestern states traveled on a Fellowship Builders Caravan. From August 4 to 11, they worked on the construction of a new Baptist church in Harlan, Iowa; from August 14 to 21, at the Christian center at Anadarko, Okla.; and from August 22 to 28, at the Indian mission, Geary, Okla. Altogether, the group traveled approximately three thousand miles during the month. The builders and their leaders used a station wagon and a Volkswagen micro bus to carry their own food, cooking supplies, and sleeping equipment. Fellowship Builders is a group of Christian young people

who seek to develop Christian fellowship through a co-operative work, study, and play experience. This idea is comparatively new among Baptist youth. Rodney M. Britten, director of camps and conferences for the American Baptist Board of Education and Publication, conceived the idea and has since been instrumental in its development. At the present time successful work programs have been in operation in several major cities, as well as at the American Baptist Assembly, Green Lake, Wis.

Mather College Approved by State

A major step toward the accreditation of Mather Junior College, Beaufort, S.C., was taken recently when the school received state approval. A committee appointed by the South Carolina Department of Education evaluated the junior college in the spring of 1959. They found the "physical plant in very good condition, well maintained, and exceptionally clean." The committee recommended that the courses in general education be accepted by the South Carolina State College and, therefore, acceptable for credit for teaching certificates and transfer to other colleges. The high-school department of Mather School, operating more than ninety years, has been approved since 1932, and ac-

credited by the Southern Association of Colleges and Secondary Schools since 1955. The junior college is five years old. Mather School has an endowment of \$10,000. It is largely dependent for its income on its sales house or thrift shop. Five of the faculty of seventeen are appointed by the American Baptist Home Mission Societies.

India Baptists Name Rio Delegate

Longri Ao has been chosen by the Council of Baptist Churches in Northeast India as its representative to the Baptist World Congress in Rio de Janeiro, Brazil, June 26-July 3, 1960. The Assam Baptist paper has encouraged churches throughout Northeast India to help raise the necessary money for his travel.

New Libraries Established

For seven years, the Rural Church Center, Green Lake, Wis., has conducted a lending-library service for town and country pastors and church leaders. This service is now expanded and two additional lending libraries are available to pastors in urban and suburban churches, to staff members of the American Baptist Home Mission Societies, and staff members of state conventions and city societies.



This year's senior counselors at Old Oak Farm, operated by the Affiliated Baptist City Societies, New York, N. Y., R. LaRue Cober, executive secretary. From left: Paul C. Carter, Jr., director, student at Colgate Rochester Divinity School; Phyllis M. Watson, Kalamazoo College; Louise Anne Fillion, Potsdam State Teachers College; Geneva Cummings, Georgia State College for Women; Christopher Handy, University of North Carolina; Donna S. Brown, Sacramento State; Samuel Bernier, City College; John Kennison, Harvard University; Luther E. Dowdy, Shaw University; Kenneth Handy, University of North Carolina; Elsie A. Loewen, Wichita University; Howard Barrett, Marshall College; Roslyn Dale Reed, Miami University; Sheila R. Barris, Fredonia State Teachers College; David Rivera, City College. At the extreme right is Mr. Cober. Not shown is Ann Entwistle, Sacramento State

The three libraries include the lending library for town and country pastors with more than one thousand volumes on town and country church work; the urban lending library, for pastors, executives, and staff people serving cities, suburban churches, and churches in metropolitan areas; and the library on contemporary American society and culture, for all pastors and leaders interested in the impact of our churches on modern society.

Canadian Baptist Bans Liquor

Prime Minister John Diefenbaker, of Canada, a devout Baptist layman, has set a new pattern for all official entertaining in the future—no liquor. Canadian newspapers report that, as an experiment, a dinner without liquor was given by the Prime Minister, in Montreal, late in June, for about two thousand guests invited to the St. Lawrence Seaway opening. It was Mr. Diefenbaker who issued orders that no cocktails were to be served. The event turned out so successfully that the Government decided to make it an official and regular practice.

Liberian Women Attend Conference

"Africa for Christ" was the theme of the second meeting of the Baptist Women's Union of Africa. Held in

Monrovia, Liberia, in July, the conference was attended by about thirty women, including African representatives and American and Southern Baptist missionaries. The union was organized in 1956, in Nigeria, and this was its first meeting since then. Representing American Baptist mission work in Africa, which is in the Belgian Congo, were Phillis L. Benner and Mrs. Mattie Nsingani. Mrs. Nsingani attended the 1956 organizational meeting of the union with the late Mrs. B. W. Armstrong, wife of the former American Baptist mission secretary in the Congo. In addition to business and fellowship at the conference, delegates were entertained by the wife of the Liberian president, and were luncheon guests at the home of the vice-president, who is a Baptist.

Youth Fellowship To Raise Funds

The Baptist Youth Fellowship is seeking to raise \$40,000 between June, 1959, and June, 1960, for the purchase and development of a campsite for Baptists in the Tohoku area of north-east Japan. The B.Y.F. world-outreach committee, in consultation with Rev. and Mrs. Theodore W. Livingston, American Baptist missionaries in Japan, has outlined suggestions and activities for church, association, and state-convention participation in the

project, all of which will appear in the denomination's youth publications, such as *Teens*, *Young People*, *Jr. High Topic*, and *The High Call*. Included among the materials to be used for promotion is a leaflet entitled "West by Northeast." In addition, an informative color filmstrip, *Fagot on the Campfire*, is ready for use by churches, associations, and conventions. The filmstrip is available for distribution through state convention offices. The project is approved by the finance committee of the American Baptist Convention and the General Council.

Baptist Convocation Scheduled for 1961

American Baptists will engage in a series of co-ordinated meetings in Minneapolis, Minn., January, 1961, aimed at working through the philosophy of the denomination and its ministry to the total church. The convocation on the mission of the church, the first such meeting of its kind to be held, is scheduled for January 23-25, and will be followed immediately by the National Missionary Conference, January 26-27, and a conference of national, state, and city executives, January 28-29. The meetings will take place at the First Baptist Church, Minneapolis. Some two thousand persons are expected. All American Baptist home missionaries will attend, in addition to pastors, laymen, and national, state, and city executives. Each group will view its role in denominational services in the light of convocation findings. A call for the convocation has been drafted and will soon be released through the convocation planning committee. It says that the convocation is designed to strengthen the hope of American Baptists by calling attention to the signs of a genuine renewal of faith. Also, to face boldly the discouraging factors among us. These are due, according to the call, not only to our own shortcomings and failures, but also because we find it difficult to communicate the gospel to our modern distorted world.

Medical Schools Need Faculty Members

An urgent request for medical faculty members has been made by two interdenominational Christian medical colleges, Vellore and Ludhiana, in India. American Baptists, who co-operate in the work at Vellore through the Foreign Mission Societies, now have five missionaries under appointment at that union school. The plea to reinforce "capable Indian staffs by specialists who have had about five years' teaching experience," was made in a statement by the joint office of the Vellore board and the Ludhiana committee in New York, N.Y. Ac-



Campers and staff of the Youth Bible Assembly at Bacone College, Bacone, Okla. These fine Indian American young people are from churches of the Western Oklahoma Indian Baptist Association: Apache, Bacone, Anadarko Christian Center, Deyo, Elk Creek, Rainy Mountain, Red Stone, Saddle Mountain, Swappingback, Walters (Brown), Watonga, and Wichita. During the week the camp speaker, Joseph Hughes, village chaplain of Park Forest, Ill., challenged the campers to think seriously about what decisions God would want them to make concerning their lives. At week's end, four young people made first commitments of their lives to Christ; others wished to enter full-time Christian service; still others rededicated their lives to Christ. Camp pastor was William F. Connor, of Bacone. President of Bacone College is Roger W. Getz. School related to American Baptist Home Mission Societies

cording to this statement, there are vacancies in these departments: physiology, pathology, preventive medicine, urology, general surgery, radiology, anatomy, pharmacology, pediatrics, and gynecology. Also,

NEW WRITERS FOR A FAVORITE COMMENTARY

Broadman Comments, 1960

by H. I. Hester and J. Winston Pearce

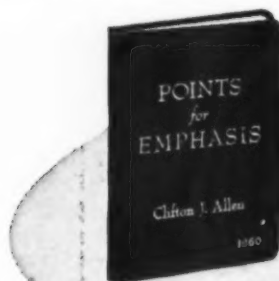
In clear, readable style co-authors H. I. Hester and J. Winston Pearce bring light to the riches of God's Word and apply eternal truths to daily living. A refreshing commentary on International Sunday School Lessons for 1960. A Bible teacher, Dr. Hester explains the language and meaning of each Scripture lesson with understanding of the people and customs. Dr. Pearce, pastor and popular speaker, relates the lesson to life and Christian action. \$2.95



Points For Emphasis

by Clifton J. Allen

This lesson commentary for 1960 is compact, yet rich in detail. Fits pocket or purse to be available while waiting or traveling—valuable to every member of your class. Each Sunday's lesson gives the Scripture passage, a table of daily Bible readings, Scripture interpretation, and "Truths to Live By." Ideal for gifts. 95¢



**BROADMAN PRESS
AT YOUR FAVORITE
BOOKSELLER**

there is a request for a general-works manager. Inquiries should be directed to the Vellore-Ludhiana Joint Office, 156 Fifth Ave., New York 10, N.Y., or to Personnel Department, American Baptist Foreign Mission Society, 152 Madison Ave., New York 16, N.Y. Most of these are permanent positions, but shorter terms will be considered. Early this year, the American Baptist Foreign Mission Societies appointed Wayne Gordon to serve at Vellore. Dr. Gordon was the senior internist at the Billings Clinic, Billings, Mont., before his appointment. He and Mrs. Gordon were appointed in March, 1959. The three other American Baptists at Vellore have served full time. They are Dr. and Mrs. J. S. Carman and Carol E. Jameson. Dr. Carman is director of the college and Dr. Jameson heads the department of gynecology and obstetrics.

Baptists Plan Watchnight Services

Plans are under way for members of the six major Baptist groups in North America to observe New Year's Eve watchnight services dedicated to the Baptist Jubilee Advance. The practice began last year to usher in B.J.A., the five-year evangelistic effort representing eighteen million Baptists in the United States and Canada. A service has been prepared by Harvey Cox, program associate, division of evangelism, American Baptist Home Mission Societies, which will appear in the December, 1959, issue of *The Baptist Leader*.

William S. Abernethy Dies at Eighty-six

William S. Abernethy, 86, died in Washington, D.C., August 17, following a long illness. Dr. Abernethy was president of the American (then Northern) Baptist Convention, for one term, 1933-1934. He was pastor of the Calvary Baptist Church, Washington, from 1921 until his retirement in 1942. Prior to that, he was pastor of First Baptist Church, Kansas City, Mo., 1912-1921, and a pastor in Berwyn, Ill., 1899-1912. He was president of the American Baptist Home Mission Society, 1917-1918; a member of the board of managers of the American Baptist Foreign Mission Society, which he served as president, 1921-1923; and a member of the executive committee of the Baptist World Alliance. From 1935 to 1936,

Why Tithe Not a Question but an Answer



by William J. Keech. Eight undeniably persuasive reasons why a Christian will find rewarding spiritual discipline and personal satisfaction in the ancient custom of tithing. A long-time tither himself, Rev. Keech is well qualified to present these valid reasons to adults as well as young people. . . . 25c

**THE AMERICAN BAPTIST
PUBLICATION SOCIETY**
Philadelphia Chicago Los Angeles

Choir robes
ALSO: CONFIRMATION ROBES
... PULPIT ROBES

write or phone your nearest MOORE office — ask for catalog FB

E. R. MOORE CO.

932 Dakin Street, Chicago 13, Illinois • phone GRaceland 7-3600
268 Norman Ave., Brooklyn 22, New York • phone EVergreen 3-2800

E. R. MOORE CO. OF CALIFORNIA

1641 N. Allesandro St., Los Angeles 26, Calif. • phone DUmkirk 7-3205

MISSIONS



He's not a Christian, this grandmother
Thailand. But she may become one, be-
cause a missionary is making friends with
her.

Your Gift-Annuity will support this
kind of work, and bring you financial re-
turns as well. Send in the coupon today!

October, 1959

American Baptist
Foreign Mission Society
Woman's American Baptist
Foreign Mission Society

PUBLIC RELATIONS DEPT., A.B.F.M.S.
152 MADISON AVE., N. Y. 16, N. Y.

Please send me, without obligation,
full information on Gift-Annuity
Agreements.

Name

Street

City Zone ... State

10-9-17

HARPER

For the first time —
A collection of pulpit prayers
and litanies from the
Minister Emeritus of
all America

**HARRY
EMERSON
FOSDICK**



A Book of Public Prayers

"These prayers reveal Dr. Fosdick as Pastor and Shepherd of the human spirit. His intuition and experience unite to place before Almighty God man's deepest needs, longings, troubles and thanksgivings. After each prayer one is bound to say, 'This prayer is meant for me. It brings to mind and to fine expression all that I want God to know' . . . Gone are the old devotional clichés and the trite poetic diction of religion. Here is the disciplined but vital language which people use when they are speaking carefully to one another."—CLARENCE SEIDENSPINNER

Included are:

Prayers for

New Year's Sunday
Easter Sunday
Thanksgiving Day
A Time of Crisis
Funeral Service of a Loyal Christian

Litanies of

The Cross
The Home
Obedience
Christmas
Friendship
Aspiration

Each prayer and litany is complete on facing pages. The book is simply yet elegantly designed with stained edges, full cloth, gold-stamped binding, extra-large page size and fine clear type.

\$3.00

At your bookseller



HARPER & BROTHERS
N.Y. 16

he was chairman of the evangelistic department of the Federal Council of Churches of Christ in America, forerunner of the National Council of Churches of Christ in the U.S.A. He is survived by his wife, Mrs. Jane Rickard Abernethy, of 4901 Earliston Drive, Washington 16, D.C.; and two sons: Theodore J., a physician in Washington, D.C., and Bradford S., chaplain at Rutgers University, New Brunswick, N.J.

English Baptists Plan Ter-Jubilee Celebration

Looking forward to the 150th anniversary of the Baptist Union of Great Britain and Ireland, in 1963, the union has launched a four-year Ter-Jubilee celebration. Main features of the Ter-Jubilee, according to Ernest A. Payne, general secretary, will be to make known the history of the union, the nature and importance of the work which it undertakes for the churches, a four-year evangelistic campaign, and a financial appeal aiming at nearly a million dollars during the next four years. The British plan is similar to that of the Baptist Jubilee Advance being conducted in North America in celebration of the 150th anniversary of the organization of continental Baptist work in 1814.

A New Primer For Haiti

Evangelical leaders in Haiti have produced a new primer. Since French is the official language, the Haitian Government hopes that those who become literate in Creole, the mother tongue of all Haitians, will learn French. Officials insist that the spelling of certain words be according to French usage. Thus the simplified spelling of the earlier McConnell-Laubach Creole primer proved to be unacceptable to the Haitian Government. Now, with the help of a score of Haitian pastors and missionaries, the primer with the new spelling is completed. It includes 115 illustrations, and is sixty pages long.

Mexico Church Celebrates Jubilee

The First Baptist Church, Mexico City, organized in 1874 under the leadership of W. T. Green, recently observed its diamond jubilee. Mr. Green was a missionary under the American Baptist Home Mission Societies. Though at first the church was supported wholly, or in part, by that organization, for many years now it has been self-supporting. It has twelve hundred members. Its new building, completed in 1955, is already becoming too small to house the growing program, especially in the youth department. The church conducts ex-

tensive mission work, including several congregations which will be self-supporting churches before the end of the year.

Rio Registration Forms Available

Registration forms for North Americans attending the Tenth Baptist World Congress, to be held at Rio de Janeiro, Brazil, June 26-July 3, 1960, are now available, Robert S. Denny, associate secretary of the Baptist World Alliance, reported at a meeting of the administration committee held recently in Washington, D.C. The forms may be secured through travel agents, or by writing direct to the Baptist World Alliance, 1628 Sixteenth Street, N.W., Washington 9, D. C.

Green Lake Quotes

■ One reason Communists, not Christians, are turning the world upside down these days is that Communists know the world, and Christians do not.—JOHN E. SKOGLUND, *Evangelism and Bible Conference*.

■ Church members today do not have the spirit of sacrificial discipleship which marked the early Christians. We have devised an easy, comfortable religion.—W. ALFRED DIMAN, *Evangelism and Bible Conference*.

■ A minister cannot preach the easy life as a reward for Christian faith. The reward we can promise is losing your friends, being lonely, changing your whole way of life. This type of preaching will make the listener suffer pangs of conscience.—MARKUS BARTH, *Evangelism and Bible Conference*.

■ All church programs, as programs, are liable to be only a superficial reflection of the nervous activism of our age, a substitute for the exacting evangelical task of the church.—THOMAS B. McDORMAND, *Christian Education Workers Conference*.

■ The basic fact about Africa which affects Americans, as politicians, investors, or missionaries, is that she is prematurely but inevitably emerging from an era of colonial rule. Self-government is coming whether the people are ready or not.—JAMES L. SPRIGG, *Christian Faith and World Peace Conference*.

In a Word Or Two

■ Forrest Smith, treasurer of the American Baptist Foreign Mission Societies, has been named a Kentucky Colonel, an honorary appointment made by Governor Albert B. Chandler. Mr. Smith has been associated with the Foreign Societies for forty years.

■ Robert B. Rose, formerly pastor

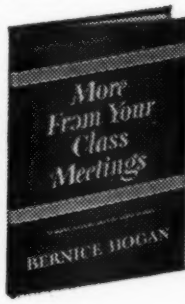
MISSIONS

of the First Baptist Church, Freehold, N.J., is the new pastor of the Church-in-the-Garden, Garden City, N.Y.

■ C. Adrian Heaton, professor of Christian education at Eastern Theological Seminary, Philadelphia, Pa., has accepted a call to the presidency of California Baptist Theological Seminary, Covina, Calif., effective December 1.

■ William F. Keucher, executive secretary of the Kansas Baptist Convention, spoke recently at the dedication of a new church building erected by the First Baptist Church, Lenexa, Kans., Glen D. Epp, pastor.

■ The First Baptist Church, Arcata, Calif., recently held a mortgage-burn-



MAJOR RELIGIONS OF THE WORLD

by Marcus Bach

Both informative and thought provoking, this book includes the founders, the holy writings, the worship, and the basic beliefs of the major religions of the world. Dr. Bach views each religion first through a believer's eyes and then as an impartial observer pointing out the parallels with Christianity.

Oct. 5. \$1.

MORE FROM YOUR CLASS MEETINGS

by Bernice Hogan

Many young class problems can be avoided and your meetings improved with these suggestions offered by Mrs. Hogan for church organizations. Included are 12 monthly programs plus 6 special programs which will eliminate haphazard planning and enable the class to make real progress in study and worship. Oct. 5. \$2.50

Order from your bookstore

ABINGDON PRESS

Publishers of THE INTERPRETERS BIBLE

5 INSPIRATIONAL FILMS



ALBERT SCHWEITZER

1958 Motion Picture Academy Award Winning film. Albert Schweitzer is the first feature-length cinema biography of the Nobel Peace Prize winner who has achieved world renown as a philosopher,

theologian, missionary, physician, organist and above all, as a man who has devoted his life to serving his fellow men selflessly.

16mm ● 80 min. ● Rental—Color: \$60.00; Black & White: \$45.00

Sale (7 year lease . . . No Dealers)

Color: \$500.00; Black & White: \$350.00



Helen Keller

IN HER STORY

Simple, honest and tremendously moving, this film traces the astonishing career of Miss Keller from birth until her present age of 77.

16mm ● 45 minutes ● Rental: \$12.50

Sale (Lease for life of Print . . . No Dealers) \$100.00

"ANIMAL FARM"



"Vivid and biting—some political realities of our times are emphasized and made more startling . . . outright laughing humor in it comes from the smartness of its clever caricatures."—Bosley Crowther, N. Y. TIMES

16mm ● 75 min. ● Color Rental: \$50.00; Black & White Rental: \$35.00
Sale: Color: \$450.00 ● Black & White: \$300.00 (7 year lease . . . No Dealers)

Arne Sucksdorff's

SPECIAL AWARD—Protestant Motion Picture Council

THE GREAT ADVENTURE

A beautifully photographed film, which begins with the dewy dawn of a spring day on a Swedish farm showing the eternal symmetry of nature, in its many and fascinating forms and in its endless rotations of behavior on the part of its creatures and men.

16mm ● Black & White ● 75 min. ● Rental: \$15.00

Sale: \$150.00 (Lease for Life of Print . . . No Dealers)

In The Year Of Our Lord

A beautifully devout and authentic non-sectarian biblical aid.

16mm ● Color ● 80 min. ● Rental: \$45.00

Sale: \$500.00 (7 year lease . . . No Dealers)

Send For Our Latest Catalog of Outstanding Films

LOUIS de ROCHEMONT ASSOCIATES

FILM LIBRARY

267 W. 25th St., New York 1, N. Y.

ORegon 5-7220

ing ceremony marking the payment of a \$50,000 loan. The occasion also marked the first anniversary of Michael Petrillo as pastor

■ Herbert J. Gezork, president of the American Baptist Convention, has recovered from a delicate operation of the retina of his left eye. The operation was performed during July.

Anniversary Celebrations

■ First Baptist Church, San Diego, Calif., Pieter Smit, pastor, its 90th.

Correction, Please!

In the caption under the picture on page 38 of our September issue, the fourth person from the left is W. D. Sutton, not Herman G. Tegenfeldt.

Midyear Meeting

COUNCIL ON MISSIONARY COOPERATION
The midyear meeting of the Council on Missionary Cooperation will be held at the American Baptist Assembly, Green Lake, Wis., Saturday, October 31, and Sunday, November 1, 1959.



World Christianity

By ANNA CANADA SWAIN

Historical Protestantism In Switzerland

One of the very famous landmarks in Geneva is the Reformation Monument. In the center are four massive replicas of Farel, Calvin, Beza, and Knox. Six other figures at each side include Roger Williams and Oliver Cromwell. This past summer in Geneva, on every clear night thousands of people witnessed the festival of "sound and light" in front of the famous monument, celebrating the 400th anniversary of Geneva University. Here Calvin and Knox were active in the university, in St. Peter's Cathedral (founded in 1160), and in Knox Chapel (a thirteenth-century church granted to English and Italian Protestant refugees). At the festival, Protestants were vividly reminded again of the truth of the words on the monument: *Post tenebras, lux* ("After darkness, light").

What Protestants Should Remember

1532—Farel preached the Reformed faith in Geneva.

1536—Citizens of Geneva unanimously decided to accept the Reformed faith. John Calvin persuaded to settle in Geneva to teach and found the Reformed Church.

1556—John Knox preached in Geneva to English refugees.

1572—Massacre of St. Bartholemew's Day in France. Geneva welcomed refugees escaping persecution.

1602—Stronghold of Reformation saved, as citizens of Geneva threw back the forces of the Duke of Savoy as they tried to scale the walls.

1685—Following the revocation of the Edict of Nantes, there was a new influx of Protestant refugees into Geneva.

What Baptists Should Remember

1638—Founding of first Baptist church in the U.S.A. in Providence, R.I., by Roger Williams, after he was driven out of Massachusetts Bay Colony. At approximately the same time (people of Newport say earlier), the founding of the Baptist church in Newport by John Clarke.

France Also Remembers Reformation

This past summer, France also celebrated the 400th anniversary of the publication of Calvin's *Institutes* and the holding of the first synod of Reformed churches in France. Pastor

Marc Boegner, of Paris, also preached in Geneva at the opening exercises at the University of Geneva and received an honorary degree.

Three Worlds: Today's Problem

In 1941, the world dreamed of "one world." In 1947, as the cold war started, there were two worlds, as was generally recognized. Today, people everywhere find themselves faced with three worlds. On one side of the triangle are 800-million people of the Communist bloc. On another side are 500-million of those represented by the North Atlantic Treaty powers. On the third side of the triangle are those in whose hands is the ultimate decision as to the future of the world. Here are arrayed 1.2-billion of the peoples of Asia, Africa, and South America who are as yet "uncommitted." In this third group are many countries which have just escaped from colonialism and are eager for, and exhilarated by, the idea of freedom. In consequence, there is a tremendous drive for economic and social change. People in all these countries now produce in goods on an average \$100 a person a year, whereas in the U.S.A. we produce \$2,400, and the rest of the West produces \$1,000 a person a year. A baby born in an underdeveloped country has a life expectancy of thirty-two years, whereas an American baby has an expectancy of sixty-eight years. Our Governments in the West and our churches see in this situation a challenge to help those in underdeveloped lands. The big questions facing America today are: "Can we afford to help?" "Can we afford not to help?" "Where does the church enter the picture?" "When will the church take action?"

Ecumenical Institute At Bossey

Since 1946, the Ecumenical Institute has been playing an increasing part in the growth of Christian understanding between people of different races, color, languages, and confessions. During the summer months there were a number of conferences for ministers, missionaries, and theological students. There were conferences also for doctors, nurses, lawyers, social workers, and journalists. As Christians of different lands and traditions worship, study the Bible, and confront the problems of the church and the world together, they not only learn from one another about the problems of Christian unity, but also get a foretaste of the unity for which Christ called. All courses at Bossey are carried on in three official languages: French, German, and English. Simultaneous translation is given over ear-phones.

A REAL
OPPORTUNITY FOR
BAPTIST
MEN and WOMEN



INCREASE YOUR INCOME

... just as many men and women in other denominations are doing in a most dignified vocation... and at the same time,

SERVE THE LORD

by fulfilling an important Christian service in your own and surrounding communities.

Here's your opportunity to become associated with a company that has been in business more than 35 years—highly respected by Christian leaders and whose product and service are recommended by men and women you know.

WORK FULL OR PART TIME

Our program is unique—it has no competition. Every home is a prospect. Your spare time can be worth up to \$75 a week, and more... full time up to \$10,000 a year, and more!

John Rudin & Company, Inc.
22 W. Madison Street
Chicago 2, Illinois

FILL IN
Dept. MS109

Yes, I'm interested. Please send me complete information on your program.

Name _____

Address _____

City & Zone _____ State _____

CLIP AND MAIL TODAY!

Letters to the Editor

SIR: In reading the September issue of *MISSIONS* just received this morning, I noted in the report of the American Baptist Convention two errors of some significance in the notice of the convention's action on accepting our convention as an affiliating organization.

In the first place, the official designation of our convention, as you will note in the letterhead, is the Missouri Convention of American Baptists. This difference from Arizona and Minnesota was not so much done to be different as it was an effort to recognize the fact that a good many of our churches are also related to the Southern Baptist Convention. Fourteen of our eighteen churches cannot be properly identified, it seems to me, as American Baptist churches, because that has a connotation of exclusive membership.

The other error was one in mathematics. The eighteen churches comprising our convention have a total membership of 17,585, which is somewhat different from the 1,700 reported in *MISSIONS*.

JAMES HAVENS

Columbia, Mo.

SIR: I am disturbed at the cavalier manner in which you dismiss the critics of your foreign-policy views in your editorial reply in the September issue of *MISSIONS* under the caption "On Capitulation to Communism." The issue seems to center around the views of Victor Gollancz and Bertrand Russell regarding war as an effective means of combatting communism. I have not read the recent books by these authors which you find so objectionable, but I am somewhat familiar with Russell's views on the subject. If I understand him correctly he is not advocating capitulation to communism, as your comments imply. Nor are the writers of the letters who object to your views in favor of any such policy.

In my opinion, what Russell and others with similar views are saying is something like this: "If it comes to a choice between capitulation to Communist Russia and military resistance which would result in a worldwide nuclear holocaust, it would be preferable to capitulate." They reason that in destroying the enemy we would also destroy ourselves and possibly the entire human race. So what would be gained? Furthermore, we learn from history that change is inevitable; even Communist tyranny will not last forever. So even in the event of capitulation there is ground for hope in a better future.

JAMES H. MOWE

Denver, Colo.

[Mr. Mowe: Tell it to East Germany, Poland, Hungary, Tibet, and Laos. And keep an eye on India.—EDITOR.]

SIR: Your challenging editorial in the June issue ["Double Dose of Sophistry"] and the thought-provoking responses in the September issue should help every Baptist to think more clearly about a vital matter.

It seems that there is a middle ground which has not been given adequate consideration. Can there not be a positive program to promote peace and show to the world a concern for the welfare of our fellow men?

To point up this idea, consider the proposal for a "New White Fleet" (*Life* magazine, July 27). What would be the effect on the world of a great white fleet of

American ships with no guns, but with food for the hungry, medicine and medical help for the sick, and technical help for people in need of it? Should not Christians back

such an effort rather than the seemingly endless development of armaments?

K. AART VAN DAM

Neenah, Wis.

In the June, 1955 issue of the *B.M.T.S. NEWS*, **MISS PAT PERDUE**, of Muncie, Indiana, was introduced as a Freshman for the fall term. In anticipation of what was ahead, Pat wrote:

"The guidance I will receive from B.M.T.S. will help me develop my talents and make them count as a child of God."



This fall, following her graduation in June, Miss Perdue is at the First Baptist Church of Wyandotte, Michigan, as a **DIRECTOR OF RELIGIOUS EDUCATION**. Today, she gives back to American Baptists the results of her four years preparation for service. Always as she works with people, she will convey to them the teachings of the Bible and what it means to be a child of God.

What young women from your church should enter

B.M.T.S. next fall for similar preparation?

Will you send their names today to:

Mrs. Milo E. Wenger
Baptist Missionary Training School
510 Wellington Avenue
Chicago 14, Illinois



IN 1830

when this tree was planted on Eastern's grounds, the New Hampshire Confession of Faith was being written.

Now the tree has been felled, but Baptist History is still being made as Eastern continues to expand her witness for Christ.

For information and catalog, write Dr. Carl H. Morgan, Dean

THE EASTERN BAPTIST THEOLOGICAL SEMINARY

City Line and Lancaster Avenue, Philadelphia 31, Pa.



1960 BUILDER CATALOG

BOOKS
SUPPLIES
TEACHING
AIDS
EQUIPMENT

The 1960 Builder is more than just a catalog . . . it is a veritable encyclopedia of Church and Sunday Church School supplies covering every possible need. All of the items in it were selected with emphasis on quality and practicality. Only those known to be up-to-date and value proven are included. Complete Curriculum Materials are carefully and fully listed and described. Your Baptist Bookstore is as close as your nearest Post Box.

THE AMERICAN BAPTIST PUBLICATION SOCIETY

1703 CHESTNUT ST.
PHILADELPHIA 3, PA.

168 W. MONROE ST.
CHICAGO 3, ILL.

352 S. SPRING ST.
LOS ANGELES 13, CALIF.



As I see it

By WILLIAM B. LIPPARD

ONCE AGAIN at its annual convention, the D.A.R. displayed ignorance of the true meaning of patriotism. Its 2,367 delegates reaffirmed their position of last year and again urged the United States to secede from the United Nations. So this year's convention again supported one of the late Senator Joseph R. McCarthy's favorite slogans: "Pull the U.S. out of the U.N.; push the U.N. out of the U.S."

In calling for American secession from the United Nations, the D.A.R. aided the cause of world communism. Nothing would suit Russia better than to have Ambassador Henry Cabot Lodge and the entire American Mission removed from the Security Council and from the General Assembly. Thus the Soviet Union would have a free hand in both council and assembly, without opposition from the United States. In a firm, dignified, yet courteous letter to the D.A.R. president, Ambassador Lodge registered strong protest.

How can the D.A.R. claim to be patriotic by aiding the cause of communism? Is it patriotic to undermine American prestige in the United Nations? I can easily imagine some critics of the D.A.R. alleging that in sabotaging American influence, and in weakening public support behind Ambassador Lodge, the D.A.R. resolution approached the border line of disloyalty.

At the same convention, the D.A.R. did grave disservice to American childhood. Late this month (October 31) comes Halloween. Once again American children will collect pennies for the United Nations Children's Fund. The D.A.R. condemned that annual collection by charging that a big portion of the collected pennies goes to Communist countries. The delegates should have been more sure of their facts! Later in the convention, a telegram from UNICEF headquarters informed the D.A.R. that while such aid went last year to 105 countries, only 1 per cent went to Poland, the only Communist country. In the eight years since the Halloween collection began, less than 3 per cent had

gone to needy people in countries under Communist governments. One country was Communist Yugoslavia, now an ally of the United States! Was that telegram read to the convention? Did the D.A.R. vote to rescind its resolution and expunge it from its records? No! Was that patriotic? Was it patriotic to discourage and undermine the commendable, growing interest of American children in the children of the world, and thereby indirectly induce them to return to the destructive Halloween hooliganism of former years?

The D.A.R. also called upon Congress to curb the Supreme Court of the United States. That calls for a constitutional amendment. I am confident that it would not get the required majority of the now fifty state legislatures. But again I ask, how can it be patriotic to undermine public confidence in the Supreme Court, which is our last bulwark in the protection of American human rights and civil liberties?

Patriotism looks in two directions: a backward glance, with gratitude for the glorious heritage of the past; and a forward look that recognizes America's new position in world leadership, her immense strength, and the massive responsibility that goes with it. In his message to the D.A.R. convention, President Eisenhower urged the delegates not to rest on the traditions of the past, but to look to the future, and to contribute to the ever-enlarging traditions of tomorrow. That presidential admonition should be heeded by every American who claims to be patriotic.

For the next three-year term, fortunately, the D.A.R. elected a distinguished lady from Maine as president. She is reported to be a "liberal" and to have declared that she wanted the D.A.R. to phrase its positions on world issues more constructively, and to be *for*, not merely *against*, something. That could apply to all organizations, societies, clubs, denominations, churches, and other institutions that profess to serve humanity.

What happened at the resolutions session at the meeting of the American Baptist Convention in Des Moines proves again that our resolutions pro-

cedure is in need of drastic overhauling.

At the close of that session, a delegate from a Missouri church that is dually aligned with both American and Southern Baptists, introduced an amendment in support of the present United States policy toward mainland China. The fact that he was formerly a member of Congress doubtless explains his motivation. After brief, desultory debate, the amendment was adopted by a vote of 245 to 234, an infinitesimal majority of only 11 votes! Immediately, the news was broadcast across the United States that the American Baptist Convention had repudiated the Fifth World Order Study Conference, which met in Cleveland last November, and was solidly behind the department of state in its China policy.

No news could have been more grossly misleading, and indeed more downright dishonest. *The 245 delegates who voted for that resolution committed nobody to anything!* All they did was to express 245 individual Baptist opinions. The other 234 delegates disagreed with them.

My guess is that the majority of American Baptists disapprove, as too adamantly and totally negative, the present policy of (1) no trade with China; (2) no cultural exchange; (3) no passports to visit China (with a few notable exceptions); (4) no diplomatic recognition; and (5) no admission to the United Nations. The no-trade policy is surpassing strange, as evidenced by the panda purchase which I reported in *MISSIONS* last May, and more recently by the news story that the United States Customs had denied transit to Canadian trucks across a short stretch of our territory, to save miles of Canadian transit, simply because the trucks were carrying imported Chinese frozen shrimp.

As I see it, the majority of American Baptists look for a more positive and constructive policy in relations with China. At Des Moines, they approved the resolution recommended by the committee that they study the China question without committing themselves to approval or disapproval. But the former Congressman's amendment, passed by the pitiful majority of eleven votes, would have none of that.

We need a thoroughgoing revision of our resolutions procedure. Any resolution must reflect reasoned Baptist opinion, and must also command supporting church action. We are not an authoritarian church. Nevertheless, there should be enough voluntary authoritarianism among us to give sanction to official declarations at a convention, and to assure that they have the supporting action of all of us.

Editorials

MISSIONS
AMERICAN BAPTIST INTERNATIONAL MAGAZINE

October, 1959

WEDNESDAY, the seventh of this month, will be observed throughout the land as a National Day of Prayer. In a proclamation setting aside the day for that purpose, President Dwight D. Eisenhower called upon his fellow Americans to pray in the following manner:

Let us give thanks for the bounty of Providence which has made possible the growth and promise of our land.

Let us give thanks for the heritage of free inquiry, sound industry, and boundless vision which have enabled us to advance the general welfare of our people to unprecedented heights.

Let us remember that our God is the God of all men, that only as all men are free can liberty be secure for any, and that only as all prosper can any be content in their good fortune.

Let us join in vigorous concern for those who now endure suffering of body, mind, or spirit, and let us seek to relieve their distress and to assist them in their way toward health, well being, and enlightenment.

Finally, let us rededicate ourselves and our nation to the highest loyalties which we know; and let us breathe deeply of the clean air of courage, preparing ourselves to meet the obligations of our day in trust, in gratitude, and in the supreme confidence of men who have accomplished much united under God.

Religion In U.S.S.R.

AFTER a recent two-week visit to six cities in the Soviet Union, Edward B. Willingham, general secretary of the American Baptist Foreign Mission Societies, had this to say with regard to the status of religion there: "The official policy seems to be to let religion die on the vine. No one is permitted baptism until he is eighteen. We saw few young people at the churches. Anti-Christian propaganda is clever and apparently rather effective." That statement of fact is evident to anyone with discerning eyes who has visited the Soviet Union in recent years. But the reason behind the Soviet distaste for religion may not be quite so apparent. Here it is in this further observation by Dr. Willingham: "The reaction against the Russian Orthodox Church is a judgment upon the unconcern of the church for the needs of the Russian people. Communism has made the most of the sad picture of religion as it was under the czars." Exactly so, as one may see graphically presented, for example, in the Museum of Religion and Atheism in Leningrad (see Part II of the editor's "Journey to the Soviet Union," *MISSIONS*, October, 1956, p. 14). Prior to the revolution, the Russian Orthodox Church was definitely in league with the czars in their ruthless tyranny over the common people. So today, as the editor reported in

these columns in October, 1956, "the pulpit is the prisoner of the state. Preaching is wholly otherworldly. . . . No preacher or priest would dare deliver a sermon that so much as hinted at the need for improved social and economic conditions, or that challenged the motives and deeds of the all-powerful state—not if he wishes to keep his pulpit and his head." The lesson for our American churches ought, therefore, to be quite plain. And it is quite plain as Dr. Willingham has expressed it: "We must be concerned that we do not fail to relate our witness to man's need. The sin of irrelevance may bring judgment upon our message and our efforts just as it did in Russia."

Roman Catholic Concept Of Religious Liberty

AN ARTICLE in the July issue of *The Ecumenical Review*, "Roman Catholicism and Religious Liberty," by A. F. Carrillo de Albornoz, makes a brave, but in our opinion unsuccessful, attempt to prove religious liberty for all people to be a going concern of the Roman Catholic Church. He begins with the "common interpretation" of the church's attitude toward religious liberty: (1) Concerning *policy*, where Roman Catholics are in the minority, they favor religious liberty; but where they are in the majority, they oppose it. (2) Concerning *doctrine*, there is a distinction between "thesis" and "hypothesis." In "thesis," where pure Roman Catholic principles can be applied, "error" must not be tolerated; but in "hypothesis," where Roman Catholics cannot prudently impose their principles, "error" may be provisionally tolerated "as the lesser evil." Though he admits that many Roman Catholics defend that position today, yet Mr. de Albornoz cites evidence that many others, even inside the orthodoxy of the church, not only oppose it, but are trying hard to promote alternative principles which would assure religious liberty for everyone. He quotes theologians by the yard, including statements from the hierarchy. But the most important consideration he almost overlooks—what the papacy has to say about the issue. The papal voice is the only voice that counts, and so far there has been no direct, unequivocal papal pronouncement in defense of religious liberty as Protestants understand the term. Though Mr. de Albornoz says that "Roman Catholics who defend religious liberty are convinced that the recent Popes, Pius XI, Pius XII, and John XXIII, are sympathetic with their theory," yet the statements quoted from their pronouncements are far from convincing. But completely convincing is Leo XIII's *Christian Constitution of States*. That document allows toleration of other

Christians only on the basis of expediency, not full and complete religious liberty. So, what we actually find in Mr. de Albornoz's article is merely the opinions of individual Roman Catholics (even members of the hierarchy count only as individuals), not the official position of the Roman pontiff. "And when you analyze these alternative proposals," declares Winthrop S. Hudson, of Colgate Rochester Divinity School, author of a recent excellent book on Roman Catholicism (*Understanding Roman Catholicism*, The Westminster Press), "you discover that they simply come to the same position as that now held by the church, only in a round-about way. Nothing is basically changed, but it is stated more irenically."

The Peace We Want

SPEAKING at the formal opening of the United States Exhibition in Moscow in midsummer, Vice-President Richard M. Nixon said something that should have called forth the plaudits of all Americans of whatever political affiliation. Said Mr. Nixon, with a forthrightness that Khrushchev and others who heard him doubtless never will forget: "The peace we want and the peace the world needs is not the peace of surrender, but the peace of justice: not peace by ultimatum, but peace by negotiation." That is to say, we want the only kind of peace there is; for anything short of "the peace of justice" and "peace by negotiation" is not peace at all. That must have been a strange kind of talk to Khrushchev and his associates in the Kremlin, to whom the concept of peace is that of cessation of hostilities under Soviet world domination—peace gained by negotiation if possible, but by force if necessary. And it may have been strange to certain stargazers here in the United States and other Western lands who advocate capitulation to international communism in preference to running the risk of a nuclear war! Now, please tell us, what kind of peace would that be? As an American patriot realized long ago, peace is not peace when it is purchased at the price of chains and slavery. Let that point be driven home to Khrushchev—let it be said again and again—until he understands it thoroughly.

Ordinary People And Their Enemies

EDITORIALIZING on whether national images can be easily changed, *The Christian Century*, August 19, came up with this surprising sentence: "The Eisenhower-Khrushchev visits will . . . usher in a new era in the relations between nations if they induce ordinary people like ourselves in both countries to love their enemies." Now, try that statement on for size and see how it fits. Is it "the ordinary people like ourselves" who must be "induced" to love their enemies, or is it those who cause them to think as they do—their lawmakers, their diplomats, their journalists, their news analysts? Surely the ordinary people of the United States do not have any innate or inborn hatred for the ordinary people of the Soviet Union or of any other land. Nor do the ordinary people of the Soviet Union have any innate or inborn hatred for the ordinary

people of the United States. As any American who has visited the Soviet Union in recent years can readily testify, it would be difficult to find a more friendly people anywhere in the world than one finds in the Soviet Union—the ordinary people, that is. Left to themselves, with freedom to form their own opinions, no one would have to "induce" them to love their counterparts in the United States. They would never start a war, any more than the ordinary people of the United States would start one. So, hats off to the ordinary people! It is too bad that they have so little influence on national and world affairs. Perhaps here is a job for the churches to undertake with a prophetic earnestness that they have never exercised before. Let them insist that ordinary people shall stand up to the full stature of their God-given dignity and make themselves heard on any and all matters that pertain to the welfare of mankind. And when the ordinary people begin so to stand and so to speak, perhaps they may then be able to induce their *leaders* to love their enemies. What a new era in the relations between nations would be ushered in if, in both the United States and the Soviet Union, that dream should suddenly become a reality!

Essence Of America

COMMENTING on the hope that Khrushchev's visit to the United States in September might correct his "obviously great misconceptions about our nation," *The New York Times*, August 9, asked editorially: "What is the essence of our society, of our civilization?" That is a good question! Many, said *The Times*, think that the essence of America is its material wealth and the wide distribution of that wealth among our people. Those who have that point of view doubtless feel that seeing a vast expanse of automobiles on every factory parking lot, or the abundance of goods in our supermarkets, would be sufficient to make the supreme leader of international communism change his mind about our capitalist economy. "But," continued *The Times*, "the essence of America is not its wealth." Then what is its essence? It is freedom. "America is a nation of men and women who yearn 'to breathe free air.'" It is a nation of men and women who wish to decide for themselves what will be taught in their schools, what they will do for a living, what they will do with their money, what their future will be. It is a nation of men and women who wish to be free to criticize their own Government on occasion and to vote for the man of their choice on election day. These men and women, these Americans, consider that their Creator has endowed them with certain "unalienable rights," and that "among these are life, liberty, and the pursuit of happiness." So the rights of free speech, of peaceful assembly, and of worship are theirs by virtue of their being human beings. No man gave them these rights, and no man has the right to take them away. This freedom, which is dearer to our people than life itself, is the essence of America. So, let us make sure, first, that we understand what this essence is; and, second, that the entire world understands it. And, to paraphrase Lincoln, let us highly resolve that this world, under God, shall have a new birth of freedom.

Africa in Upheaval

LESS THAN A CENTURY after the exploration of Africa south of the Sahara, that entire vast continent is in upheaval. It was not until 1871, we remember, that Henry M. Stanley addressed his now famous "I presume" to David Livingstone—only eighty-eight years ago. And yet in Africa today a major political and economic revolution is taking place. Militant nationalist movements are in full swing, and a primitive agricultural economy is rapidly giving way to a modern industrial economy.

An amazing characteristic of this upheaval is the speed with which it has come and is being carried out. Eighty-eight years is a very short time in the course of history. But time passes quickly in our Nuclear-Space Age, and ideas travel at satellite speed. So, having learned that other peoples are living in freedom and plenty, Africans are demanding the same rights and privileges for themselves. And they are not willing to wait a thousand or even a hundred years to get them.

When we look into the underlying causes of this political and economic unrest, we find at least three. These are (1) the pinch of poverty; (2) the stigma of colonialism; and (3) the desire for basic human freedoms and rights.

Because first impressions are the most lasting, the one thing about Africa that follows a visitor homeward and lingers long after other things are forgotten, is the appalling poverty of the people. One never quite gets away from images of naked or half-naked children with distended stomachs and spindling arms and legs that speak volumes about malnutrition, ill health, and the utter scarcity of sanitary and medical facilities in that unhappy land. Seventy-five per cent of the people are engaged in primitive forms of agriculture on a continent that has the lowest agricultural productivity in the world. So the tragic cycle of poverty goes endlessly on, becoming steadily more tragic as populations increase and there are more and more hungry mouths to feed.

Is there wonder that Africa, economically among the least-developed areas of the world, is in upheaval? Looking at the situation as it is, Chester Bowles declares: "... the political equation becomes a simple one; the white man rules, the black man obeys. Therefore, the white man is rich while the black man is poor. A more ominous revolutionary situation is difficult to imagine."

Besides poverty, there is the stigma of colonialism. Despite the many good aspects of colonialism—roads, bridges, railroads; measures to eradicate malaria, tuberculosis, and other diseases; progress against floods, drought, and famine; building of schools and hospitals; and so on—most Africans, including some of their best-informed leaders, are inclined to sweep all these benefits aside in favor of complete freedom from outside influence and control.

Writing in *The Atlantic Monthly* for April, Tom Mboya, member of Kenya's legislative council, asserts: "The first Europeans to come to Africa were quick to see its great potential, especially after the discovery of

valuable minerals in various territories. Not content with trade only, the Europeans sought to achieve permanent control over Africa. This goal led to the partition of Africa and the creation of a system that was founded on exploitative motives, with all economic activities aimed at serving and feeding the economy of the mother countries, completely ignoring the necessity of development from the viewpoint of the African people." If this is an extreme statement, and perhaps it is, nevertheless it is an accurate expression of the current African attitude.

By and large, then, Africans today are in the mood to ignore the benefits of colonialism in view of the stigma that colonialism has placed upon them. They want to be free, to fend for themselves, to make their own way in the world. So they would readily agree with this further statement by Mr. Mboya: "Despite its force as a stimulus to Africa's economic development, colonialism has been the biggest hindrance to the development of the indigenous people."

A third cause of the upheaval in Africa today is the desire for basic human rights and freedoms that have been denied to most of the continent's 220,000,000 people, 98 per cent of whom are nonwhite. This is the hardest blow of all—and here, again, an ominous revolutionary situation.

It is in the Union of South Africa that the eclipse of human freedom has come full circle. There the law of *apartheid*—the separation of the races, segregation—is the law of the land. In an article in *The New York Times Magazine*, May 17, Denis V. Cowen, South African-born professor of law at the University of Cape-town, tells us that there is nothing in South Africa comparable to our American Bill of Rights and constitutional guarantees. He writes: "Freedom from arbitrary arrest and detention without court sanction; the presumption of innocence; freedom of association, of assembly, of movement; freedom to use one's skill according to one's capacity, and to enjoy the benefits of collective bargaining and the strike; even freedom of speech and of religious worship—all these freedoms have been either obliterated or seriously impaired for the non-whites. At the same time *apartheid* is leaving a toll on the civil liberties of the whites as well."

Among a people who revolted against the mother country because of a tax on tea (among other grievances), is there reason for surprise that Africa is ready for revolution, too? Do these same people—we Americans—find it difficult to understand that conditions in Africa are ripe for communism? And do we not know that whatever the Western democracies may do (through technical assistance and other methods) to direct the revolution in Africa into democratic channels, must be done now?

It would be difficult to overestimate the importance of Christian missionary work in Africa today. The development of Christian character, the planting and nurturing of Christian ideas and principles, the training of Christian leaders—all are vitally important in the building of new institutions and new nations.

Ideas That Have Gripped Me

Number Fourteen in a Series

By PAUL H. CONRAD



SINCE THE TASK of the minister is to bring all kinds of people through all manner of means into a transforming relationship with Jesus Christ, I have found that the most effective method is one used by our Lord himself. Early in my ministry I became fully captive to the remarkable yet simple skill by which he identified himself with each individual's thought, interest, and realm of living. Ever since then, I have realized joyously that this simple technique is available to me.

As long as I can recall, I have been impressed with the facility displayed by Jesus in dealing with so many contrasting personalities, yet making himself one with them by his sympathetic attitude, use of their background interests, and speaking in the terms of things closest to them. However, it was never a pose, but a genuine yearning compassion that caused him to enter into their sorrows, joys, absorptions, and problems. Of all the ways in which Jesus Christ has been himself the example after which I might pattern my pastoral work most effectively, none has been more helpful than to emulate this fascinating quality of his earthly ministry.

For example, when I am confronted with a cynical, argumentative spirit of a business or professional man, I hear Jesus meeting a lawyer on his own grounds and asking: "What is written in the law? how readest thou?" It is a source of rich satisfaction that possesses me when I detect a glint of respectful interest in the man's eye, as he realizes that I am interested in, and can talk in terms of, his own calling. I have a much better hope of winning him with that approach. In my first pastorate there were a number of farmers. Calling to mind my boyhood days on a farm, I found an open sesame to their confidence in discussing crops and live stock in their familiar phraseologies. Jesus' keen knowledge of things agricultural gives us many insights into the use of the vernacular of the farm.

Here is a community of fishermen—good men, honest men, who have never been confronted with the need of their souls for saving redemption. At once there arises before my mind's eye the scene of Jesus calling Andrew and Philip and the sons of Zebedee: "Follow me, and I will make you fishers of men." Again it may be a wretched woman, haunted by the relentless specter of a past excursion into secret sins. Should I be as the men who one day pointed gnarled fingers at the pitiable woman, or shall I write on the shifting sands of similar human indiscretions with the kindly finger that points away from condemnation to forgiveness? The example of the forgiving Savior points me to the better way.

To name but one more of the many specific incidents that might be cited, often my ministry to the bereaved

has been helped by the implications of John 11:35, which points to that home in Bethany where Lazarus has died and where Jesus finds Mary and Martha weeping. This shortest verse in the Bible tells me that "Jesus wept." We ministers learn sooner or later that the tear of sympathy brings us closer to the anguished heart than the funereal stock phrases pastors often use at such times. This poignant opportunity of the ministry reminds me of the mature pastor who said: "When I entered the ministry, I feared most the time when I would be called to a house of sorrow, that I would break down emotionally. Now that these experiences are repeated so often I find myself fearing that I will *not* break down!" Jesus wept—why not I?—and then with sympathetic hand lead the sorrowing out of the vale to the glowing heart of him who has promised never to forsake us?

Furthermore, as I have caught the picture of the yearning heart of Christ and how it drew people in confidence to him, I have sought to open the way of others to peer into my heart and find what their own has been hungering for. When the rich young ruler came to him, Jesus did not need to put into words the love he felt for that fine young life. "... Jesus looking upon him, loved him." Similarly, as he looked upon the multitudes that had pressed in upon him in great numbers, he had compassion on them; for they were to him as sheep without a shepherd. So he identified himself with them most dramatically as their keeper. "I am the good shepherd," he said: "the good shepherd lays down his life for his sheep." He refused to save himself.

So as I continue to discover the diverse and comprehensive identifications the Master made of himself with his fellow men, there is bound upon me the incessant demand to go and do likewise. I can learn to love all children better as I see Jesus take them in his arms and bless them.

When I see youth enamored of material and sensuous fascinations, I can see Jesus looking understandingly upon them and loving them. In like manner, I must cultivate the discriminating habit of loving the true heart of youth, rather than be annoyed by some of their abnormalities.

Paul caught the idea and was able to say: "I am all things to all men." I am under the same constraint as was the apostle. I am gripped by the Christ-saturated ideal of learning the language, the thinking, the habits of each one to whom I minister, in order that I might by all means save some. Each must be personally assured that I really care. These are the means that prove it—the only proof that counts.



Classroom scene in school conducted by American Baptists in Leopoldville, Belgian Congo, speaks eloquently of the new Africa soon to be

From Colonialism to Freedom

A stimulating survey of the problems, opportunities, and challenges of the new Africa as it throws off the shackles of foreign domination

By JAMES H. ROBINSON

ONLY A FEW YEARS AGO, it would have been prophesy to say that a new Africa was being born. Today, prophesy has become history. A new Africa is already here. Colonialism, both the boon and the curse of Africa, is giving way to semiautonomous and completely autonomous governments. In 1914, there were only two independent states—Liberia and Ethiopia. By 1959, there were nine. In 1960, there will be thirteen, and by 1965, very likely, Kenya, Uganda, Tanganyika, and Sierra Leone either will have become free or will hold a dominant share of their internal control and destiny. Recent events in the Belgian Congo indicate that significant changes and developments in the political management of that vast land also will have taken place by that time.

The rapid development toward freedom in any area always has a cumulative effect upon other areas of the continent. The Central Federated States, the Portuguese and the South African areas, will increasingly feel the impact of these political developments. Their uneasy proximity to the tremendous forces at work is building up terrible fears and tensions in the minds of

Europeans—tensions that Europeans almost dare not admit, even to themselves. Time in Africa is not on their side, and constructive programs toward equalization already have been delayed too long. Never has a minority, no matter how enlightened, how cultured, how wealthy, or how powerful, been permanently able to force its will upon an overwhelming majority.

It is not likely that history will reverse itself to accommodate Europeans in this area. Their position may be unassailable for a short while, but only for a short while. Nothing they can do—no matter how stringent or harsh the methods used to curb the rampant nationalism—can be more than temporary. The tides of time and world opinion are against them.

Perhaps the single most significant and important change in the new Africa is the new attitude of self-respect and self-acceptance which Africans have for themselves. Second-class citizenship has become intolerable to them. They no longer cringe before what was once assumed to be white dominance and superiority. This new attitude has led them to a new discovery of Africa, in which they have found a new interrelation-

ship and responsibility beyond the old tribal boundaries and the political-geographic lines drawn by the European powers. The recent All-African Church Conference, the Conference of Independent States, the cross boundary consultations of African officials, and the new relationship between Ghana and Guinea are but the beginning.

At the same time, the whole world seems to be rediscovering Africa, even as Africans themselves discover their continent anew and discover each other. This year, more than ever before, student groups, religious groups, politicians, economic, social, and educational organizations, in increasing numbers, are touring Africa. Almost every day Africa pushes itself into the newspapers and onto the agenda of the United Nations.

Moreover, its tremendous potential in natural resources which the modern technological world so greatly needs has catapulted Africa into the center of the world's problems. Africans know how great is the need of European, Eastern, and Western nations for these resources, and are determined to utilize some of them for a higher level of life for themselves. It is significant that three independent countries in Africa recently sent economic and trade missions to Israel, Japan, India, Pakistan, and Indonesia—something most of us in the United States thought twenty years ago would probably not come for another century.

THE NEW AND THE OLD in Africa will, of course, exist in juxtaposition for some time to come. Old cultures, mores, religions, and patterns of life die hard. Yet these forces have never been submitted to such a concentrated impact of new ideas from so many sources at one time as is now taking place in Africa. Where the old order gives way rapidly, a vacuum ensues before new, constructive adjustments acceptable to the people can take its place. Quite naturally, many new forces flood into this vacuum. For example, when the old tribal religions of Africa are outmoded and uprooted, Islam moves with a new enthusiasm and rapidity to replace it. Or the vacuum is filled by a new materialism, which is taking deep root. Or it is filled by the new insidious force of communism.

Whatever anyone may have thought of the old family patterns and tribal customs of Africa, they were, nevertheless, a stabilizing influence. But when these are broken, as they are now being broken under the impact of nationalism, industrialization, and urbanization, many new and worse evils arise in their place. Consequently, the new Africa is fraught with many complex and complexing sociological, economic, family, political, educational, and religious problems which will demand radical readjustments.

In the past, the Christian forces have made the most positive, constructive, and profound impact upon Africa. They have made some significant advances and readjustments also in recent years, but these are far too small and perhaps a little too late. Furthermore, the inability of the Christian forces to achieve the brotherhood which they proclaim is a greater hindrance to their future than perhaps most Christians believe. It goes without saying that not only the non-Christian leaders, but even the most enlightened Christian leaders of Africa, have many reservations regarding the Christian

forces. This is especially so when they hear constant expressions about equality of opportunity in a responsible brotherhood for all men, and at the same time see that people of their color fail to receive equal treatment and to secure equal rights.

The new consciousness of color raises many questions about religious denominations which send only white missionaries to Africa, especially when they come from lands where there are many people of African origin. It is a fair question, and Africans are asking it, whether any denomination in Africa today ought to have missionary personnel which does not reflect a cross section of the racial pattern of the United States. Furthermore, it would be foolish not to anticipate serious questions in the near future about denominations with missions in Africa which will not accept people of African descent in their home churches.

Perhaps the most consistently asked question in the United States is: "Are Africans ready for their new freedom, and are they able to organize and direct their own destinies?" That question must be put within the framework of the fact that other forces are contending for dominant influence in Africa. These forces say to Africans, "Join us and you can have this independence and self-determination tomorrow." And it would be valid to ask whether any people who won their freedom were ready completely for it at the time they achieved it. With respect to the formative period of our own history, some of the same problems then were quite similar to the problems facing the new nations in Africa. It would be fairer to judge new African nations by comparing their present development with the early years of our own history, rather than making a comparison with our present development, which the question of their readiness implies. When all is said and done, the fact still remains that the time is never right and people are seldom, if ever, ready for a new advance. Nevertheless, historical forces and situations, and decent, discerning people of faith and courage, who discipline themselves to fulfill their destiny, help to make the time right.

BEFORE the Christian church in the new Africa is a gigantic, but not impossible, task. Life is never without hope, and Christians are never without the help of God. However, these challenges are just in their formative stages. The greater challenges and larger responsibilities are yet to come, as Africa moves from its early stages of development into full and complete freedom that will ultimately cover the whole continent. The full impact of industrialization and new urbanization is still some time off in the future.

Nationalism, the most powerful force reshaping the new Africa, is also only in its beginning stages. No power on earth can stop its development, nor deny the fulfillment of its aims toward the destiny and freedom of all the peoples of Africa. Understanding leadership, assistance, and guidance for nationalism can be a boon to Africa and help bring the African nations peacefully and constructively into the families of the world. But unyielding opposition to it can only bring disaster for those Europeans in Africa who oppose freedom, partnership, and self-determination. And resistance will greatly aid the objectives of the Communist-bloc countries.

The powerful impact which Islam is making on the whole of Africa also is yet to come. Islam is enhanced by nationalist expectations and motivations in Africa because it can be, and very often is, identified with the hopes and aspirations of the masses of African people. It is foolish naïveté for Christians to think that this new force will be either easily contained or neatly handled. For a long time to come, Islam can be expected to win many converts.

In addition to the support Islam gets because of its identification with the desire for freedom, since freedom is the greatest hunger in Africa, it has the other advantages of being led by a dark people who are indigenous, and it does not demand a tremendous break with the polygamous family pattern. It asks very little in the way of change from social, family, cultural, and, in some case, religious practices.

MOST EXPERTS agree that communism has not yet made deep inroads on the African continent. There is, however, too great a tendency to write off both the actual and potential influence of communism. The leaders of communism do not purchase the services of Madison Avenue public-relations experts to inform the world of the full intent of their plans and strategies. Charles H. Malik, president of the United Nations General Assembly, recently pointed out that not only has communism not been budged one inch from an area it took control of, but Communist parties and sympathizers are at work more fervently than ever.

The new African leaders can be trusted to weigh the evidence presented to them by all forces battling for influence in their land. Having experienced long years of domination, they will not easily throw off one yoke and accept another. Yet it would be illusory to ignore the possibilities of communism's desire for influence on the continent which is the last-remaining reservoir of mineral resources. Western nations have not yet begun to confront the full economic impact of the Russians in Africa. The greatest thrust of this offensive is yet to come.

We also have yet to face the full impact of that tide of able, bright young Africans returning from universities in Communist lands. Many will assume important positions in politics, education, and government.

To meet these new challenges of Africa, Christian forces will have to have a more significant reorientation of their planning and action than heretofore. Some significant advances have been made by many denominations in the last five years. Indeed, the difference between Christian concepts about Africa at the present time and those of ten years ago is greater than the change in thinking, attitude, and strategy which took place in the previous hundred years. We cannot, however, take great comfort in this advance. Former Prime Minister Garfield Todd of Southern Rhodesia once said, "Time is not on the side of the West." We must move forward with a much larger and a more significant program, better co-operative and co-ordinated efforts, deeper insights, and, above all, more speed.

The most important contribution that the Christian churches made to Africa in the past was in providing schools, out of which have come most of Africa's new leadership. This is still the greatest single contribution,

provided it inspires those leaders with a deep and abiding faith in the ultimate aims of the kingdom of God. Our efforts, therefore, to provide education for the training of leaders in Africa, Europe, and the United States is the greatest challenge before us. It must be done with skill and intelligence.

Africans do not need more missionary preachers from America. We must hasten the prospect, already begun in a few areas, of changing over from a mission enterprise to a partnership, with fraternal workers, in which African church leaders have equal voice, if not top leadership. Africa does not need preachers from us, because Africans can do their own preaching. Indeed, many African Christian preachers would rank with the best of our preachers in America. What they have urgent need of is trained lay Christians, who would come to them and work with them in an effort to prepare the great number of African leaders who are needed now and will be needed more so in the next two decades.

Another great challenge which confronts the Christian church in the new Africa is the need for Christian leaders to evolve a new relationship to African political leaders and government officials. Many African leaders are brought to this country by government agencies, business firms, and educational institutions, who received their training and inspiration in Christian schools. Seldom, however, do the mission boards and religious leaders recognize them or even know that they are in the country.

The third challenge of the new Africa to the Christian conscience is seen in our attitude toward race relations in America and in Africa. The impact of the Christian witness cannot help being blunted by what Africans see of race relations in the United States, in South Africa, and in the attitude of many European Christians who live in their land. We have not yet been willing to admit that the dearth of creative relationships and attitudes toward Africa is due to our attitudes toward American Negro citizens and Christians in our own land.

FINALLY, the Christian forces of the United States must arouse themselves to greater effort to influence their Government to consider the urgency and need for an over-all African policy. Greatly needed is a gigantic cultural, economic, and educational program, in partnership with African leaders, for the progress and future of emerging Africans. And whatever program we undertake must be undertaken, not out of condescension, nor out of the utilitarian concept of opposing communism, but because it is right and necessary.

It is as important to have Christian businessmen, consular officials, technical assistants, and so on, as it is to have Christian missionaries, lay workers, and fraternal partners on the continent of Africa. To be sure, all of this will cost us much, but the gains will be greater. There will be risks, but the glorious future to be achieved is worth all the risks. There are many problems ahead, but they are not insoluble. When we listen to Africans as well as talk to them, we shall understand that they want the same security, the same peace, the same freedom, the same future of abundant living that we wish for ourselves.



MISSIONS IN THE NEW CUBA

An on-the-spot analysis of some of the problems and possibilities now confronting Christian leaders in that troubled land

By AARON F. WEBBER

THIS IS A DAY of revolutionary optimism in which to witness for Christ in Cuba. We are here to capture this enthusiasm for him, who said, "My kingdom is not of this world." This is our opportunity to proclaim to newly freed Cuba, "If the Son . . . shall make you free, ye shall be free indeed."

This new Cuba strikes one by its spirit. It should not seem strange to see people happy and free, talking about whatever comes to mind, without looking furtively over one shoulder and then the other. It should not seem "different" to see young people going about their studies, lighthearted and at ease, with no greater preoccupation than the next examination. But one who was in Cuba in 1958 and comes again in 1959, cannot help being struck by this new spirit.

The new Cuba is visible in the young *guajiros* ("boys from the hills"), who are wearing police and army uniforms throughout the country. The new Cuba is in the government messenger who, after two hours of running here and there, refuses a tip for his services. Newness fills the public squares throughout the republic in the form of tractors purchased by the people themselves to help make the land law effective.

The war stage of the revolution and the early months of the new regime have been ably evaluated by Dicky Chapelle in *Reader's Digest*. Others have filled in on various aspects, including the active campaign to restrain corruption, prostitution, and gambling. By now it surely is clear that Fidel Castro has not engineered a *coup d'état* in Cuba. However successful he and his party may be in fulfilling their promises, their driving purpose has been, and is, a complete social and economic revolution.

Repeatedly, I am asked whether the aims of this revolution are sincerely democratic and, if so, whether Castro will be able to establish a democratic government. Will he fulfill his promise of "liberty with bread, and bread without terror"? I am no prophet, certainly not in politics, but I am sure that it would be fair to withhold adverse judgment until the new government can test its program.

The United States loses ground in Latin America every time its influence is used to shore up the fortunes of a dictator. The ease with which our Government appears to accept the fallacy that a dictator is a defense against communism, and that "the enemy of our enemy is our friend," has cost us real friends in Latin countries. The least we can do for a new democracy is to show it the same patience we have shown the dictators.

The prophets of doom have searched for every sign of communism in Cuba. Now, there are Communists

in Cuba, just as there are Communists in the United States. But there is no sign that communism has been able to control either the Government or the labor movement under Cuba's new regime.

Without defending the program of the present Government in Cuba, it does seem clear that if it can accomplish its announced aims, it will create conditions in which communism cannot well prosper. Schools are being built at an unprecedented pace. Some have special provision to serve large areas too sparsely settled for good schools to be maintained in proximity to all homes. The problem of illiteracy is being attacked in all seriousness. The Laubach method, with materials already prepared by the Cuban Protestant Council, is being used.

The government program is aimed at improving the basic economy and offering new opportunities to the masses. Whether the agrarian reform is so severe as to kill the goose before it can lay the golden egg, is a much-discussed question. Certainly, in Cuba the Communists are not receiving credit for this law.

WHY is the agrarian reform law so severe? There is a Spanish saying, "For big ills, big cures." You have seen reference to farms in Cuba of an acreage in six figures, two of them of a half-million acres. Now, 500,000 acres is 781 square miles. If this were a perfect square, you would drive 112 miles to go around it. Such a farm is equal to 73 per cent of the land area of the state of Rhode Island. Hundreds of thousands of Cubans are barely existing on land where they and their ancestors have been quite devoid of opportunity. Possibly the law could be improved; it might go slower, or be more adaptable, or be less drastic. Nevertheless, it sprang from realistic causes.

"When will elections be held?" is another question I am asked. Castro's latest estimate is 1962. Why the delay? One is hard put to realize how lacking the Latin American countries are in democratic experience. Spain was never a tutor in democracy. Cuba has started repeatedly on a democratic course, but always a "strong man" has taken over before they could establish themselves in this course.

Raúl Castro said to a group of Protestant leaders in Havana that if previous revolutions in Cuba had given time to establishing democratic customs and processes, perhaps there would not have been a situation in which a Machado or a Batista could rise to power.

The need for establishing firmly the reform measures, and preparing the people for democracy, is the explana-

tion given for interim government by cabinet, which unites the legislative and executive functions in one small body. It is the reason that laws such as the agrarian reform are made a part of the new constitution. In a restaurant in Holguín, I heard a man say, referring to the land law, "This car has no reverse gear." That accurate résumé of Castro's public statements on the subject depicts the rather dangerous gamble in a win-all, lose-all program.

The Cuban economy is still in a precarious situation. It is amazing that some of the Latin American countries do not fall apart completely when dictators despoil them. Batista's known "take" is reported at \$46-million. Others laid hands on only a few million dollars each, and some could put away only a few hundred thousand! It has been published in Cuba that the gold reserve (dollar balance) had been reduced from \$500-million to about \$70-million. When I asked for traveler's checks for a trip to Central America, I was told that by cashing a United States check for double the amount needed, and taking half in Cuban currency, the law would permit giving me the checks. The Cuban Government cannot afford to let United States dollars out of the country until the reserve is re-established.

You surely have seen by now that I do not have all the answers on Cuba. I hope, however, that I have conveyed the fact that there is a new and vitalized spirit in the air.

FOR MISSIONARY WORK, this is a day of exceptional opportunity. Not long ago, I offered a man a ride from El Cristo to Santiago. He told me how grateful people in El Cristo are to Colegios Internacionales and to Principal Mario Casanella for their selfless attitude, sheltering almost the whole town during the worst of the struggle. The Sunday school has grown and doors are opening to evangelistic contacts, because in a time of crisis Cuban Baptists lived Christ.

One of the evidences of our new opportunity is the great number of evangelical Christians who are invited to occupy government positions. This factor was dramatized for Baptists in Des Moines in the person of Carlos Herrera, army chaplain, whose beard is reported to have "stopped traffic." Doors are opening and a Government seeking honest personnel knows where to look.

It is obvious that the revolution handicapped our work in several ways. Communications with the churches broke down last year to a great extent. The seminary had to close its doors for months. Even the churches could not carry on full programs. Services had to be held in the afternoon, because it was not safe to be out at night. Pastors of circuits usually had to limit their activities to the church nearest home.

What is planned now? The Cuban Baptist Convention sees great hope in its mission to the Sierra. This should be vitally under way by the time this article is published. One of the most hopeful factors is the coming of Ondina Maristany as a missionary to help in this work. The Rural Improvement Program, necessarily suspended during the war, is being renewed. This plan takes a team to mountain villages to instruct in health, agriculture, home care, and community projects, as well as to proclaim the gospel.

Convention leaders and pastors are asking for help,

particularly in evangelism, stewardship, and Christian education. These needs must be met quickly if the churches are to prepare for this new day. This fact is emphasized when one considers that our churches in Cuba average about forty members each.

The seminary has reopened. Meanwhile, because of the insistent demands for workers, many of the students had taken pastorates, and so have fallen further behind in their studies. Cuban Baptists are determined that the seminary shall grow and supply the leadership so desperately needed. I am impressed by the graduates of the institution, one of whom, Adolfo Ham, after further study in the United States and Europe, is now president.

Present plans have their roots in a past characterized by some amazing accomplishments of the Cuban Convention. For long years, this body has had its own missionary society, which supports a large proportion of the churches. The seminary likewise is "made in Cuba." Much of its support comes from small gifts. The development of numerous day schools in the churches has been recounted before. Colegios Internacionales is sponsored by the American Baptist Home Mission Societies, but the schools in the churches have arisen by local initiative.

In the midst of such opportunity and enthusiasm, the needs of the work seem overwhelming. We have some good church buildings, but even these are too small. Many of the others have a sorry look. I went to Dos Caminos with the personal-evangelism class of the seminary. My notes show how thrilled I was with the work of the seminarians, but of the buildings I wrote, "This is the worst I have seen anywhere." The churches are probably not doing all that they could do, but one has to admit that they are caught in a vicious circle. Such small congregations cannot easily raise funds for larger buildings, and without the buildings it is difficult for congregations to grow. Though the seminary has room for only one class at a time, this year it will crowd in a special two-year course to meet the needs of the mountain areas.

THE TASK BEFORE US requires many new leaders right now, while doors are open. There is a high degree of dedication in our present workers and in candidates who volunteer. However, there does seem to be a lower limit in support, below which we cannot expect many capable young people to enter Christian service. I fear that pastoral support in Cuba and other areas has reached that lower limit.

This problem of leadership is undoubtedly the outstanding challenge before us. It will require a multiple approach and courageous planning. It calls for serious dealing with stewardship responsibilities. How more money can be allocated to leadership training in view of present budget demands, is an unresolved question.

The immediate paradox of Cuba for us is that of every field—the pure light of the gospel against the darkness of sin. It is great enthusiasm against the frustrations of seeming impossibilities. It is limitless opportunity against the limited resources of leadership and funds. But it is also the paradox of the Apocalypse: that over all the powers of wrong there arises the Lamb, who by self-giving conquers, and who reigns, King of kings and Lord of lords.



These three boys chose an American Baptist college in West Virginia—Alderson-Broadbent, at Philippi. Campus life there is widely known for its sincere friendliness

A Letter to **LARRY**

By
M. PARKER BURROUGHS

ON THIS FIELD TRIP to West Virginia, I can't help looking out across these familiar hills and thinking over our last conversation about the choice you must make—which college you will enter next September.

As we have said before, the first question to be answered is a choice between a small church-related college or a large state university with the ministry of a Baptist university pastor.

In thinking over the values of the Christian college, I was reminded of a definition by Joseph Haroutunian which I used in that speech at Sioux Falls: "It does not mean the teaching of Christian beliefs or doctrine, but teaching conducted in the light of the Christian understanding of human beings, their nature, their powers and their destiny."

If you choose a church-related college, Larry, it will offer you courses taught in the light of the understanding of the nature of students, the meaning and purpose of their lives, and will seek to catch the wholeness of the student in these terms. Graduates of such a college bring an added perspective to their preparation.

When we stopped to visit those two Baptist campuses on our way from Green Lake in July, you'll never know how glad I was to hear your comment about them. You said, "Well, the buildings look pretty good. I wish it were as easy to tell about the faculty."

The faculty, Larry, is the most important part of any college. Perhaps more than anything else, it determines both the spirit of the campus and the worth of the education.

All those related to the college—administration, faculty, and trustees—hope that in your four years on that campus you will find a meaningful faith and a meaningful purpose in life. But they cannot give you that faith, they cannot give you these values, they cannot give you meaningfulness and purpose. A college can require of you courses and grades and standards of quality, but no one can require of you faith. That is always an elective.

If your choice of schools were made simply between a church-related college and a state university, I would advise you to choose the church college. But when you add the dimension of a Baptist university pastor—the ministry of men like Doug Rae or Ernie Klein, Dick Broholm or Hahs Hunt—then the balance evens up and the choice becomes harder.

If you choose a state school, you'll have a wider range of majors and courses to choose from. And as we learned at Morgantown, there are far more dedicated churchmen on state-university faculties than most people realize. A state school would also be more economical.

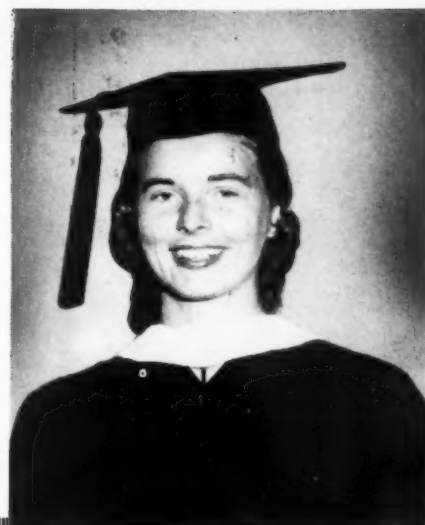
But the dimension of the Christian perspective is not inherent in the basic purpose of these schools; it is found, instead, in the program directed by the university pastor. Here again, faith is an elective, not a required course.

Whichever school you choose, you may find that on graduation day you feel that you have found fewer answers than you thought constituted a mature faith. Or you may find that the greatest key to faith is in learning to ask the right questions.

Whichever way your choice goes, you know that your mother and I will back you in it. We're glad that you recognize what an important choice this is.

The *Christian Idea* IN EDUCATION

A Faculty Statement from Keuka College



WHAT is it in Christian education that secular education either passively ignores or largely obscures? Primarily, all education seeks truth, but Christian education insists that the growth of both mind and spirit is essential if a student is to live fully, acquire responsibility in the framing of his own ideas, and accept responsible roles both on the campus and in later life.

The Christian college undergirds an appreciation of basic human values with the fundamental spiritual convictions. The Christian college believes that a disciplined and creative good will provides the proper social relations wherein all men are regarded as children of one Father.

Many Christian colleges are small, residential. They are usually located in rural or semiurban areas. Such circumstances make possible a sense of community in which each student realizes his individual significance and his responsibility to the total campus life.

The faculty member in a Christian college is, of course, appointed on the basis of his understanding of his field of specialization, and of his ability to communicate information in it. Beyond this, he considers his vocation as a "calling," an investment of his time and talents in the mental and spiritual welfare of his students.

He interprets human values and the meaning of life according to spiritual emphases. He respects all fields

of knowledge and raises no dividing walls between various avenues to truth. He discerns no real division between the activities of the intellect and the life of the spirit.

The Christian college believes that an adequate curriculum must include studies that relate to man's total life experience. This means that studies in the humanities and the sciences must be supplemented by courses concerning the religious, moral, and ethical heritage of man. Only then is a complete, full-rounded education possible.

The Christian college has a concern for the individual religious growth of each student. The campus offers a climate in which growth is nurtured through class instruction, through student participation in group worship and religious activities, through stimulating discussions, and through the development of appreciation of the points of view of persons of different cultural backgrounds.

The Christian college considers it to be of primary importance that students discover their particular roles and individual purposes as future workers, citizens, and homemakers, and their responsibility to themselves, their church, and their God. The Christian college believes that such self-realization is best achieved in an atmosphere in which is found the spirit of Christ, who said, "I am come that they might have life, and that they might have it more abundantly."



Keuka students are active members of the Penn Yan Baptist Church, which is located near the college campus



In 1958-1959, two Keuka College students served ably as officers of the New York Baptist Student Movement



Bill Cadwallader in front of store in Mahachai which now is being used as center for evangelistic services

THE OFFICIAL RE-ESTABLISHMENT of American Baptist work in Thailand, in 1952, might be described as expanding relationships with long-time friends, rather than beginning new work. These friends are the Karens in the northwest and the Swatow-speaking Chinese in and around Bangkok. The Karens are closely related to the Karens of Burma, among whom we have worked for many years. Of the Chinese-background people, there are at least three million in Thailand, and their language and origin relate them directly to the work that we maintained in China from 1836 to 1953.

Work among Thailand's Chinese-background population has a long history. William Dean, an American Baptist pioneer missionary to the Chinese, started Christian work in Thailand as an entering wedge to help gain admission to China. He founded the first Protestant church for Chinese in the world, the Chinese Baptist Church, in Bangkok, in 1835.

This church, with a present membership of about five hundred, has carried on a full program ever since, most of the time all on its own, with a minimum of outside help. Our Chinese missionary activity has now come full circle, notes our Thailand mission secretary, Carl M. Capen, because in 1957 Simpson Shih and Lincoln Lin came from Hong Kong to work in Thailand. Both these young men are products of the very work to which the Bangkok church so long contributed.

The church, though Chinese in background, recognizes that it is living out a witness in Thailand—and, of course, its people are Thai citizens. Recently it joined with another Baptist church in forming a new "district," or association, within the Church of Christ in Thailand. It should be noted that membership in the Church of Christ, which is Thailand's dominant Protestant body, does not in any way limit the autonomy of the Baptist member churches. They maintain their traditional freedom, but at the same time are able to enjoy increased fellowship with other churches and to work with them.

Because of its long and independent history, the Chinese Baptist Church should not be considered a part of "our" work. But a fine cooperative relationship is developing between this historic church and the new mission, and some of the missionaries lend a hand in the church as they are able to give of time and talents.

"With all the great and important meetings going on all over the world—meetings having to do with 'clean' and 'dirty' atomic bombs, aggressors, and so on—the

OLD FRIENDS ON A NEW ISLAND

small gathering in a fishing village near Bangkok, Thailand, would seem highly insignificant. Still, to those gathered there and to the American Baptist Mission in Thailand, we feel confident that Saturday, July 20, 1957, will be a significant date."

So wrote Ruth Cadwallader after the dedication of a newly rented storefront in Mahachai. It was an exciting event, because she and her husband, Bill, had officially begun to bring a Christian witness to a locality which the church had never touched before.

In the beginning, the chapel consisted of a single storefront, with two main rooms, located on a busy market street, with the town's major Buddhist temple and the railroad station each only a block away. One room opened, Asian style, directly onto the street, and there was hung Hofmann's *Christ and the Rich Young Ruler*, with its provocative question, "What shall I do to inherit eternal life?" And on other walls were pictures from the life of Christ which especially identified him with fishing folk, such as predominate in Mahachai.

Just a few months later, the mission leased a second storefront next door to the first, which meant that quarters were made much larger. This expansion was important for at least two reasons: not only was there beginning to be a healthy interest in the chapel program, but also there needed to be space for the Shihs (Simpson was soon to be married in Hong Kong), who would live upstairs while giving full time to evangelistic work. Bill Cadwallader was director of the chapel, but, for lack of another place to live, he spent several more months commuting to Mahachai from Bangkok on week ends. Later, as the Cadwalladers were about to move to Mahachai, Bill was asked to serve as acting mission secretary during the furlough of Carl Capen.

THE PROGRAM at Mahachai is beginning to expand, indicating some possibility that in the future a little church may become established in the town. With their minds on the future, the Shihs and the Cadwalladers are spending much of their time with young people. During a brief vacation last December, children were invited to attend a special Bible school. There they learned Scripture verses and did handwork relating to Christmas and its meaning. That same month, Mr. Shih reported that twenty-three children regularly attended Sunday school at the chapel, and that there was a small class of Cantonese-speaking Chinese children. Now, once each month, young people from the Student Christian Center in Bangkok travel to Mahachai for Sunday afternoon programs involving as many as a hundred children.

"The young people in Mahachai are showing much enthusiasm over a new program started for them in the chapel and are attending about twenty-four strong," writes Simpson Shih. This program has been varied in content, but always includes singing and Bible study. And the group itself is varied. "For the most part," continues Mr. Shih, "they are people who have finished the local secondary school and are nominal Buddhists. The average age is around twenty. They are Thai citi-

zens, born of Chinese parents, and readily speak both Chinese and Thai. They are most eager to learn. These young people, between the pull of two cultures and with the breakdown of family control in these modern times, offer a real challenge."

Presentation of the gospel message must be pretty basic in places such as Mahachai. So Christmas provides opportunity for dramatizing the message.

"The strange scene in the bookcase in the chapel has evoked much curiosity and many questions," writes Ruth Cadwallader. "It is a beautifully colored nativity set, with Mary and the child Jesus, the manger, the friendly animals, and the adoring shepherds. Any time the door is open, flocks of children chatter and point and wonder—and this 'innovation' (with which Francis of Assisi used to tell the story of the first Christmas) has proved to be the opening door into the telling of it at Mahachai. And so we have told it often, encouraged by the response that this ageless story has always evoked."

ANOTHER relatively new outreach to the Chinese and other people is the Community Christian Center in the heart of a heavily populated section of Bangkok. There five rented buildings were dedicated on February 10, 1957, and the program has been growing with amazing speed.

"I wish you could stop in to see us at work," writes Louise M. Giffin, who has been associated with the center since its inception, as one of her major jobs. "I am sure that one thing would impress you—*activity*; for it seems these children are always coloring, jumping rope, playing ping-pong and volleyball, and pulling the bright-colored trucks and cars which they have made . . . In fact, about the only time they are quiet is when Mr. Chen tells them a story or when there is a picture!"

At the beginning, the center's program consisted mostly of highly popular English classes. A second stage of development came in June, 1957, when twelve students from the government university (under the direction of Frank Reynolds, through the Student Christian Center of the Church of Christ in Thailand) came to help with recreation and teaching. The student helpers, of course, needed guidance and training, but their help was warmly welcomed.

The third stage began with the arrival of Lincoln Lin in August, 1957, from Hong Kong. He immediately began work with boys (as well as studying Thai every day). And the fourth stage was reached in November, 1957, with the coming of Richard E. Gregory as director of the center.

Since then the work has become expanded rapidly. There is a health clinic; English and music continue to be taught (and the students want more); there is a good deal of Bible study; recreation and the showing of religious and educational films continue to be basic; and a woodworking course is well received.

Nurse Seater-Margaret Drever has been running the health clinic at the center, as well as venturing forth when time permits to meet routine medical needs of

people outside the center compound. Many hundreds of people, particularly children, have paid her several visits apiece.

"More interesting than statistics," Miss Drever says, "are the children they represent. Everything is new to them. The first time I used ether to clean the skin before vaccination, one little boy just laughed and laughed, the sensation of the coldness of the ether just delighting him, as it did other children. I have been using several kinds of ointments on some of the numerous sores these children have, and it is amazing to see how quickly some of these lesions heal. One child tells another, and every day we have new children coming."

One of the most recent experiments at the center has been a vacation Bible-study class for the students during the mornings of two weeks (a different experience from the regular vacation schools for children). Approximately seventy attended, many of them not missing a single session. Afterwards some hated to leave, and so they went to Lincoln Lin's room to open their Bibles again. One student borrowed Louise Giffin's Chinese Bible to help him follow the classwork in the English Bible; and at the end of the school he asked to keep it a while longer, as he had not yet finished reading it through!

Christmas is a big time at the center, as at Mahachai. Significantly, it is not just a time of receiving, either. One of the major accomplishments of the center has been the encouragement of the people who come there to share with others—and they themselves are poor. Last year, clothing made at the center was sent to babies in leprosy villages in the north. And for the first time, those who attended a Christmas cantata at the Chinese Baptist Church made a generous offering for Karen Sunday schools in the north.

RESULTS of the center's work can be seen—and heard—right on the streets. "A year ago," says Miss Giffin, "we would never have heard the children at the gate singing Christian hymns and choruses as they waited for the gate to be opened; nor have seen them in the library explaining to each other the pictorial book on the life of Christ."

And the teaching program, constantly in progress is a success. "Many things are uncertain these days," Miss Giffin says, "but one thing we can be absolutely sure about: we shall never lack for students."

The mission is still young, but the opportunities are almost unlimited and the successes already realized give great encouragement for the future. Mr. and Mrs. Richard Worley are on their way to the field as this is written, and Mary Apolinar will be leaving as this goes to press. Plans have already been laid for additional work in at least two centers of Chinese population outside Bangkok, in addition to Mahachai.

The World Fellowship Offering this fall highlights the opportunities for expanding Christianity in Thailand. Our long-time friends in this new field eagerly await your generous response.

AMONG THE CURRENT BOOKS

A HANDBOOK ON CHURCH PUBLIC RELATIONS. By Ralph Stoody. Abingdon Press. \$4.00.

The newest "how-to-do-it" book for the church that wants to improve its public relations is also one of the most practical guides that has been published on the subject. Ralph Stoody, general secretary of the commission on public relations and Methodist information of the Methodist Church, has written for the person who wants the elementary information that every pastor and church public-relations committee must have. The press, radio, television, and other media of publicity are treated. Even the subject of how to make news when there is no news is discussed in a way that will stimulate the thinking of committee workers.

ADVENTURERS FOR GOD. By Clarence W. Hall. Harper & Brothers. \$3.75.

The stories contained in this book have been condensed in various issues of the *Reader's Digest* since March, 1947. There are thirteen stories of modern missionaries in exotic corners of the world. As some of these include the "faith missions," Seventh-day Adventists, and the like, it is interesting to see how these people, who had dropped out of college in their first or second year, constantly use the radio and airplanes, and how some of them engage in medical work. This is a good over-all survey of a number of people who are unselfishly giving their best in unpromising situations in order to improve conditions everywhere.

A GENUINELY HUMAN EXISTENCE: Towards a Christian psychology. By Stephen Neill. Doubleday & Company. \$4.50.

Here is a good guide to counseling and a corrective to false concepts in religious psychology. The book is a rewarding search for self-understanding through history, philosophy, and psychology. The author seeks a standard for human life and free development in every aspect of its being. "This book is concerned with the hypothesis that what man encounters in Jesus Christ is also a revelation of man himself, the disclosure of the true and full reality of human nature" (p. 38). Jesus is presented as our norm and the author gives us a very rewarding analysis of his character. The divided self is faced and accepted, then man's reconciliation to himself and to society and God is proposed. The chap-

ter on man's three great enemies—fear, frustration, and resentment—is very good, especially on forgiveness. "The Way to Freedom" leads through the different levels of social relationships to the correction of inferiority feelings by proper group life, friendship, and religion. A balance between the intellectual (scientific) aspect of the self and the appreciative (emotional) must be achieved. The values and dangers of the existentialist conception of morals, the necessity of creative struggle, the acceptance of pain, and the proper avoidance of comfort are pointed out. Suggestive and most helpful ideas are given on the behavior of Jesus as our moral norm, especially in the crisis of his death, on forgiveness, on the existentialist decision, on what it means to be a Christian, on the serenity of Jesus, and on Jesus as our best clue to the meaning and purpose of life.

MATTHEW: APOSTLE AND EVANGELIST. By Edgar J. Goodspeed. The John C. Winston Company. \$3.50.

One of the world's foremost Bible scholars clearly demonstrates in this volume that the writing of a scholar does not have to be heavy and dull. Dr. Goodspeed writes with a clarity and ease that one has a right to expect, but rarely finds, in biblical and theological studies. Coming to grips with a highly controversial subject—the authorship of the Gospel of Matthew—he moves logically and swiftly, but without sacrificing thoroughness, to show that the author was none other than Matthew himself. In developing his thesis, Dr. Goodspeed makes much of the influence of the prophet Isaiah on Matthew—a consideration that the modern detractors of Matthew have largely overlooked. A word should be said also in praise of the publishers for their excellent craftsmanship.

THE GOSPEL OF MATTHEW (Chapters 1-10). By William Barclay. The Westminster Press. \$2.50.

THE GOSPEL OF MATTHEW (Chapters 11-28). By William Barclay. The Westminster Press. \$2.50.

These two additions to the "Daily Study Bible Series," by a Scottish New Testament Greek expositor, offer an enlightening and inspiring translation of the Gospel of Matthew. Dr. Barclay's delightful phraseology, unique descriptive ability, and penetrating insight into the Scripture, as revealed in his original translation of

difficult Greek words, perplexing verses, and involved phraseology, make this a commentary that may be used both in private meditations and as a source of fresh material for Bible teachers and ministers in preparing their messages. Literary charm and biblical scholarship are happily balanced in this study of Matthew.

TO ALL NATIONS. By Dorothy Heiderstadt. Thomas Nelson & Sons. \$2.95.

This book tells of the courageous, sacrificial, and dedicated work of men who faced ridicule, hardship, and death to give the Bible to people in their native tongue, and of others who untiringly sponsored revised translations and encouraged worldwide distribution of the Bible. These scholars, who lived in five different continents, and labored over a period of five centuries, were John Wycliffe, Martin Luther, Miles Coverdale, John Eliot, Hans and Paul Egede, William Carey, Robert Morrison, Adoniram Judson, John Williams, Robert Moffat, Hiram Bingham, Sr., Asa Thurston, and Hiram Bingham, Jr. The author, a public librarian, writes in a crisp, crystalline, picturesque style that is especially appealing to youthful readers.

THE CHRISTIAN FAITH AND NON-CHRISTIAN RELIGIONS. By A. C. Bouquet. Harper & Brothers. \$7.00.

"Not a new religion but a newly expressed and renewed Christianity," is the thesis of this book. In defending this statement, and defending it ably, the author discusses the elements both of strength and of weakness in Hinduism, Buddhism, Islam, Marxism, and other non-Christian religions and ideologies, and calls to his aid the thinking of W. E. Hocking, William Temple, Hendrik Kraemer, Rudolf Bultmann, Paul Tillich, Arnold Toynbee, and many others. His analysis of the lack of social concern among the non-Christian religions is superb. Without any thought of destroying the good in other religions, he nevertheless sees a hasty syncretism as something to be deprecated. So there is no need for a new religion. But, says the author, there is need for a newly expressed and renewed Christianity. "What has to be undertaken," he writes, "is the translation of the story of God's revelation in history into terms which each separate people and also each succeeding century can understand." Unfortunately, to this reviewer, at least, the book is too heavy and too long for the people who ought to read it. And it does not have an index. At this late date in history, both authors and publishers should know better!

Ideas • Plans For Growing Churches

Missionary Mobilization

Churches in West Virginia and South Dakota to Participate

THE LARGEST promotional effort of the field-activities department, Council on Missionary Cooperation, American Baptist Convention, ever to take place in one single state will come to pass in West Virginia in October, when about five hundred churches will participate in their first Missionary Mobilization.

Forty different speakers from all areas of the denomination will converge upon Morgantown, W. Va., on Saturday, October 10, for the briefing session that precedes the two-week mobilization, and also to share in the annual meeting of the West Virginia Baptist State Convention.

Because of the great number of churches in West Virginia, it has become necessary to extend the mobilization for two weeks, and to have an especially large number of missionary speakers available.

The full resources of the field-activities department and the entire staff of the state convention, under the leadership of Executive Secretary William G. Farmar, will be used to make this one of the most significant missionary-promotion efforts ever attempted.

The other Missionary Mobilization this fall will be in South Dakota, under the leadership of Executive Secretary Ralph Cobb, beginning with a missionary rally in Sioux Falls on Saturday, October 24. The Laymen Singers will appear at this rally in person, as well as the missionaries and some mission secretaries. From October 25 to November 1, the missionaries will visit

each of the churches in the state of South Dakota.

Another feature of the fall work of the field-activities department will be the briefing sessions, in Phoenix, Ariz., November 3-4, for the missionaries of the American Baptist Home Mission Societies and the Board of Education personnel. About thirty missionaries from the southwestern part of the United States will be brought together for a two-day session to give them information concerning the needs of the America for Christ Offering to be received next February, and also to give them suggestions on deputation speaking, and a full briefing on the intricacies of good deputation work.

Many of these missionaries will be made available for speaking in behalf of the America for Christ Offering, and they may be invited through the directors of promotion in the various states.

B.M.T.S. Missionary New Staff Assistant

Of great significance to the work of the field-activities department is the coming of Mildred Hardy, of Haddonfield, N. J., as staff assistant. Miss Hardy had been director of Christian education in the First Baptist Church, Haddonfield, since 1953. She was educated at the Baptist Missionary Training School and New York University. In cooperation with the Board of Education, her responsibilities will include the assignment of missionary speakers

to camps and assemblies each summer. Miss Hardy will also handle assignments to the spring and fall annual association meetings, and be in charge of the financial and statistical records of the department.

New Thailand Filmstrip

Since Thailand is the theme for this year's World Fellowship Offering, *Christian Ties in Thailand*, the new color filmstrip, will help interpret the work of our American Baptist missionaries in this field. The filmstrip, with accompanying manuscript, sells for \$5.00. Order from your nearest Baptist Film Library.

A.B.C. Place Mats

Anniversary place mats, picturing the Quaker Meeting House, where the Philadelphia Baptist Association was organized in 1707; the Oliver Street Baptist Meeting House, where the final plans were made for the formation of the American Baptist Home Mission Society, in New York city, in 1832; the Pennepack Baptist Church, founded near Philadelphia, in 1688; and Calvary Baptist Church, Washington, D. C., where the Northern (now American) Baptist Convention was organized in 1907. Printed in green and rose on white, the mats sell at a reduced price of 50 cents a hundred.

Although printed for the 1957 celebration, these mats still make an appropriate table setting for church suppers preceding annual meetings, a showing of the filmstrip *This Is My Heritage*, or group meetings having a historical theme.

'Where'd That Dollar Go?'

The foreign-mission dollar is hit by double inflation—first at the point of origin and again overseas. The leaflet "Where'd That Dollar Go?" graphically illustrates the American Baptist mission dollar's fight to meet growing needs despite an inflationary economy. It will help church members better understand their relationship to the benevolence budget. Available free, in quantities, from your state convention office or the department of literature.

Trick or Treat for UNICEF

In October, 1950, one small Sunday-school class decided to go Trick or Treating for the benefit of the world's needy children. Two years later, nearly 500 communities had taken up the project. As the idea took hold across the nation, contributions went to UNICEF from youngsters in 4,000 communities in 1954; 7,500 communities in 1956; and 9,500 communities in 1958.



William G. Farmar



Ralph Cobb

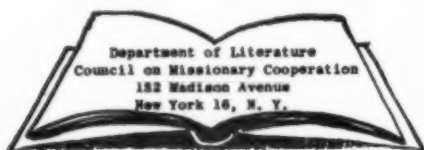
UNICEF, the United Nations Children's Fund, participates in programs to fight disease and malnutrition among the world's children in more than one hundred countries. Self-help is the keystone of the enterprise. Aided countries spend more than \$2.00 in cooperative programs for each \$1.00 in UNICEF supplies.



The excitement and disguises, the fun and frolics are the same, but the UNICEF Trick or Treater knows that each penny collected can mean five large glasses of milk, anti-TB vaccine, or some other needed aid for another child somewhere in the world.

In many communities the program is jointly sponsored by two or more churches or civic groups. One community of 1,500 carries on an annual program planned and carried out by the youth fellowships of its three Protestant churches. Their campaign is organized so that every house is approached for UNICEF just once each Halloween. In 1958, their collections averaged ten cents for every person in the village—enough to provide over two hundred children with a glass of milk every day for a year. Last year, UNICEF aid benefited fifty million children and mothers.

If a group in your church should be interested in conducting such a program, "UNICEF Halloween Planning Kits" may be obtained from U.S. Committee for UNICEF, P.O. Box 1618, Church Street Station, New York 8, N.Y. The kit contains planning and publicity suggestions, sample posters and brochures, plus carton stickers and identification tags for twenty-five children. The price is \$1.00. This program is sponsored by the Council on Christian Social Progress.



Co-workers Over the Seas

American Baptist Foreign Mission Society
Woman's American Baptist Foreign Mission Society

Our Missionaries Came Home

By MAUDE EDWARDS DEAN

[This is the story of the First Baptist Church, Passaic, N.J., T. J. Bell, pastor, which supported its special-interest missionaries in India during their term of service, and gave them a tremendous welcome home. Not every church is located near the port city, where its missionaries arrive, but the basic ways in which the missionaries and their work were upheld before God through the term of service can be emulated by any church anywhere.]

The Charles B. Scott family are our special-interest missionaries. We "adopted" them before they went to India on their first term. We take seriously the fact that they went "in our stead." While we took for granted the luxuries of America, they went without many things, uncomplainingly; while life was pleasant for us, and our neighbors were well-fed, the Scotts had their hearts torn daily by the needs in India—the dire need for food, clothing, shelter, sanitation, medical care, education, and, most of all—for God.

We did what we could. We wrote frequent letters, remembered birthdays and anniversaries, sent Christmas parcels of things we knew they really wanted, and we gave them prayer support. Our pastor prayed for them in every public meeting of the church; the superintendent of the church school did likewise. The prayer-meeting group on Wednesday night took specific needs—revealed in letters from the Scotts—to God. Our twenty-four-hour prayer watch remembered the Scotts, so that their name and needs were on someone's lips every hour of the day and night. And a small group of the faithful included the Scotts in their daily and frequent devotions. Truly, we did what we could at a distance.

Advance Preparation

Then the year 1959 rolled around, and the Scotts would be coming home on furlough. Six months before they arrived, the two missionary committees and the official board began to plan. We kept several aims always before us: the Scotts must know that they are welcome in Passaic, and that they are greatly loved; that we are pleased and grateful for what they have done in India; that we share in their burning desire to send the gospel to the ends of the earth; and that our interest in them and their work has been a major cause of the outstand-

ing growth in missionary giving in our church in the past few years.

During the months of preparation, many plans were made, abandoned, revised, and completed. We planned an all-church reception, in charge of the official board, and complete with orchid corsage, music, speeches, and dainties to tempt the "inner man." This was later exchanged for the more informal church picnic, when it was found that the Scotts would be here on that date.

We planned to send our own church bus—filled with people, of course—to meet the boat, and abandoned this only at the last moment, when the boat was listed to dock at 10:30 P.M. There was, also, a strong likelihood that the Scotts would remain on board until next morning, which, it turned out, was exactly what they did. However, some of our plans were carried to a happy conclusion. A note of welcome awaited the Scotts at their hotel, and another, at the headquarters office of the American Baptist Foreign Mission Societies. Very shortly, telephones were busy, and tentative plans were made definite.

Welcome to the Scotts

As soon as the Scotts were free, they came to Passaic for the eagerly awaited visit. A member of the church missionary committee met them and brought them to the home of the fortunate hostess. The "chauffeur" had also prepared a ready-to-serve dinner—an Italian dinner, which was enjoyed by hostess and guests.

The days went all too quickly. It would be impossible to record every detail. Suffice it to say that welcoming the Scotts had become a church project. People provided magazines, ice-cube trays, a portable television, and even a six-room apartment for sleeping (the family being on vacation). One family provided the picnic lunch for the six Scotts, plus an after-picnic Chinese supper. Three families com-

bined to take the Scotts to a fashionable restaurant for Sunday dinner. The "sponsor" of seventeen-year-old Deanne gave her a dainty gift, and Brian's "sponsor" provided the whole family with "all the candy and ice cream they can eat."

One woman with a very limited income had saved dimes for six months to give to the four Scott children for spending money. Pastor Bell was "at their service" and helpful in many ways. Other kindnesses, too many to mention, became proof that we really do love our missionaries.

One thing that we considered very important was a good photograph of the family group—to be placed on each of our missionary display tables. We also decided to secure a good one of Mr. Scott alone, and one of Mrs. Scott. The latter, we plan to make available to any Edna Scott Circle which would like one.

Everyone in the church knew that the Scotts were coming home. It was announced in our "Missionary Trumpet," which goes into every home in the congregation, listed several Sundays in the church "Messenger," loudly proclaimed on the large missionary bulletin board, mentioned at the monthly or weekly meeting of every group, reported in the local newspaper, and remembered in prayer meetings. Consequently, everyone not sick in bed or away on vacation was out to celebrate the homecoming.

The annual picnic was the largest we have had in many years. There, many were able to chat with the Scotts personally, and all heard Mr. Scott's stirring message at the devotional session. The church school and both worship services on Sunday were well attended, in spite of muggy July weather.

Sunday, a Big Day

Of course, Sunday was the big day. Then it was the Scott's turn to minister to us and tell us how much they love us. They did!

We made tape recordings of the principal messages to share with our sick and shut-ins. The pictures which Mr. Scott showed and explained at the church school and evening service were the most effective we had ever seen. They presented real needs, showed the work being done, and would have stirred a heart of stone.

We asked Mr. Scott to "make us wish we could do more; increase our knowledge of India and the Baptist work being done there; challenge and inspire us to greater effort, increased giving, and faithful prayer." Mr. Scott left the first to our own conscience; the rest, he did! He did exactly that, and beyond our hopes and prayers. He was certainly God's messenger, and we



The Charles B. Scott family

love him very much. And so—the Scotts came home!

Africa Extras

A completely new and delightfully pictorial account of the progress in adult literacy and Christian literature in Africa, and of the new plans of Protestants to train leaders south of the Sahara, is available for 10 cents each, by ordering "Lit Lit Newsletter—Africa" from the American Baptist Foreign Mission Society, 152 Madison Ave., New York 16, N.Y. American

Baptists are contributing to this work, and you will want to read the glowing account of progress.

Also available is the beautiful brochure with color photographs published by Protestants in the Belgian Congo for distribution at the Protestant Pavilion at the Brussels Exposition. Copies have been imported from Leopoldville to make them available to churches. Its title is "Congo."

The attractive place mats, with drawings in two colors and information about American Baptist work in Congo, sell fifty for \$1.00.

A complete list of materials on Africa and the audio-visual aids for the year's study may be secured from the same address.

From the Foreign Mission Societies, secure the Foreign Policy Association pamphlet, "Africa, World's Last Frontier," by John Scott, of *Time* Magazine staff. It contains a discussion guide and bibliography, 35 cents. The July-August pamphlet in this series, "Mao's China," by Peggy Durbin, contributor to *The New York Times*, will be made available in response to requests for material on China. 35 cents. Also on China is the pamphlet "China Consultation." 35 cents.

Tidings from the Fields

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Inner-City Parish

By ANN REYNOLDS

WHEN the Inner-City Protestant Parish of Cleveland, Ohio, celebrated its fifth anniversary in May, the work of several Baptists on the staff and the support of the American Baptist Convention were important parts of the parish story.

A ministry much like that of the East Harlem Protestant Parish in New York city and the West Side Christian Parish in Chicago, both of which are supported by the American Baptist Home Mission Societies, the Inner-City Protestant Parish of Cleveland had its start in the spring of 1954. Its mission, like that of its sister parishes, is to minister to the needs of thousands living in the deteriorating, overcrowded neighborhoods of the inner-city areas. Its support comes from the national boards of eight denominations and the Cleveland Area Church Federation, as well as from local churches and more than 450 individuals.

The major observance of the par-

ish's fifth anniversary centered around a dinner and program on Thursday, May 21. More than five hundred people, representing the parish churches, supporting churches, and civic organizations, attended. A dramatic presentation, based on the story of Pentecost and its relevance to the "rebirth" of the church in the inner-city, was the highlight of the program. On Pentecost Sunday, the parish ministers exchanged pulpits with suburban ministers to tell the same story of regeneration.

East 18th Street Baptist Chapel

For two Baptist churches, the coming of the Inner-City Protestant Parish truly represented such a rebirth. One of these was the Euclid Avenue Baptist Church, once the home of a congregation numbering twenty-three hundred. Built in 1927, with backing from John D. Rockefeller, the Euclid Avenue Baptist Church is an impressive building covering thirty-five thousand

square feet in the heart of Cleveland's downtown area.

By 1956, however, the congregation had decreased to 250, and most of its members had left for newer churches in the fast-growing suburbs. The remaining members voted to disband.

In September, 1956, at the request of the Cleveland Baptist Association, the Inner-City Protestant Parish agreed to conduct a church program in a portion of the building. The Sunday following the close of the church, worship continued in what once had been the chapel of the Euclid Avenue Church.

The church became the worship center for the new East Eighteenth Street Baptist Chapel. C. Fred Jenkins, a graduate of Yale Divinity School, was named by the parish to carry out this program. In a neighborhood which had become highly transient, made up largely of rooming houses and small hotels, and populated with a high percentage of unattached men, Mr. Jenkins developed a program to meet the needs of this new congregation—worship services, Sunday school, small Bible-study groups, vacation church school, and fellowship meals.

Early in 1959, the laymen had developed responsibility to the point of drawing up and adopting a constitution, and applying for full church standing in the Cleveland Baptist Association and the American Baptist Convention. So, today, the East Eighteenth Street Baptist Church is carrying on the Baptist tradition begun about thirty years ago in the same building.

Fidelity Baptist Church

Several miles east of Eighteenth Street stands Fidelity Baptist Church, in the heart of the crowded Hough area. Seventy-two thousand people live within a mile of the church. Founded in 1888, Fidelity Church had never ceased ministering to the neighborhood's needs, but the needs themselves began to change, when new people moved into the area.

Hough area and Fidelity Church are now confronted with the problem of an overcrowded, racially and economically changing community. Eight per cent of the total population of Cleveland live in the Hough area, which continues to receive new residents migrating from the South.

This area has more working women proportionately than any other community in Cleveland; 12 per cent of total relief assistance cases in 1957 originated from the Fidelity Church community, and slightly less than 10 per cent of Cleveland's delinquency cases originated there.

In 1955, Paul A. Younger and his



Grayce Phillips

wife Betty, a trained social worker, came to Fidelity for a six-month internship before Paul returned to Yale Divinity School. With experience at East Harlem Protestant Parish, the Youngers had already decided on the inner-city ministry as their work. So it was not surprising that they returned to Cleveland in July, 1956, to join the group ministry of the Inner-City Protestant Parish, and serve at the Church of St. Philip the Evangelist.

In February, 1958, their course had come full circle—Fidelity Baptist Church affiliated with the parish, and the Youngers were called to the ministry there. Already on the staff at Fidelity was Grayce Phillips, a graduate of the Baptist Missionary Training School, who had come there in August, 1956, and who is currently a probationary member of the group ministry.

Today, this youthful team conducts a full-scale, seven-days-a-week program demonstrating that the races of man can worship the same God together under the same roof. Members take part in the activities and responsibilities of the church on the basis of interest and ability rather than the color of their skins. Integration extends to all the boards and organizations of the church. Fidelity is known as a working church. A person is scarcely in the front door before he is asked to do something.

Fidelity takes the church to the people; it does not wait for people to come to it. A street parade on Palm Sunday, with several hundred people following behind a donkey; an outdoor pageant on Good Friday, and an outdoor program at the close of vacation church school—these are events that make people aware of the church on the corner.

Play school three mornings a week,



Paul A. Younger

after-school programs for the children who must attend the crowded public schools in shifts, evening canteens and Baptist Youth Fellowship for the teenagers, biweekly meetings for the Golden Agers—these are some phases of the program at Fidelity. Pastoral counseling, which takes up much of the minister's time, is another way of reaching out to the neighborhood; for many people need help with employment, financial, and family problems.

Church of St. Philip the Evangelist

In addition to the Baptist-supported work at the East Eighteenth Street Church and at Fidelity is the work of Lily Douglas at the Church of St. Philip the Evangelist. Also a graduate of the Baptist Missionary Training School, Miss Douglas has served as director of religious education at St. Philip's for more than a year.

Some financial support for all these staff members comes from contributions of the Cleveland Baptist Association and the American Baptist Home Mission Societies. Baptist churches in the Cleveland area have contributed to the parish since its beginning, giving not only of their money (more than \$6,000 in 1958), but also of their time and talent as volunteer workers.

Representing American Baptists on the board of trustees of the parish are Angus C. Hull, executive secretary of the Cleveland Baptist Association, and six laymen of the Fairview Church.

Through the entire program of the parish runs the theme of self-help, as the group ministry seeks to develop strong leadership and financial responsibility among the laymen.

"You must be born again." There was, indeed, cause for celebration as the Inner-City Protestant Parish marked a milestone in its development.

MISSIONARY AND STEWARDSHIP EDUCATION

North American Neighbor School

How Galesburg Did It

By VERNE SECREST

IN RESPONSE to a call in the weekly church bulletins and the daily paper to "Come-Meet-Talk-Learn with NAN," from 100 to 150 men, women, and children attended each meeting of the North American Neighbor School series at the Galesburg First Baptist Church, Galesburg, Ill. The dinner meetings were held on Wednesday nights, starting on January 28, and ending with commencement services on March 4. There were six sessions.

The school was a success from the start, with Baptist families enjoying a smörgasbord dinner before each school session. The three adult discussion groups were led by Ward E. Gage, pastor, Royal Harshbarger, and Mrs. J. Elvin Firth. John Kern, associate pastor, was in charge of the B. Y. F. discussion group, which held its NAN studies on Sunday night. The junior and primary groups made displays, drawings, and scrapbooks of the countries studied.

Able heading the committee in organizing the school sessions was Mrs. B. P. Heubner, dean of the NAN School. Mrs. Heubner also represents the Woman's American Baptist Foreign Mission Society in Illinois missionary cooperation, and is a past member of the board. Entertainment-committee members were Imogene Smith and Mrs. Thelma Stevens.

The main course at each dinner was well prepared by Mrs. J. W. Coakley and her staff, serving a favorite dish of the country studied each Wednesday night. Many of the families responded

to the make-believe tours by bringing potluck dishes of the country to be discussed that evening.

Following is a general outline of the countries studied and the program for each meeting:

1. General discussion of subjects to be studied by the adult groups. A play was presented, *Daddy Has Other Ideas*.

2. Tour of the Caribbean islands: Haiti, Cuba, and Puerto Rico. Recordings of music of these lands were played.

3. Mexico, El Salvador, and Nicaragua were the countries studied in the make-believe tour. Colored slides of these countries were shown.

4. Our newest states, Alaska and Hawaii, were "visited." A film, *Alaskan Panorama*, was presented. Hawaiian dinner music was played.

5. Canada and the United States were studied. The America for Christ Offering was emphasized.

6. A summary session of the countries studied closed the series. The pastor delivered an address, and the dean presented diplomas and citations.

At each dinner meeting the tables were appropriately decorated in accordance with the countries.

The publicity was handled by the communications committee. There were posters and displays. The weekly church bulletin was utilized for announcements, and colored tickets for the countries were attached for easy reference. There were articles in the monthly bulletin and weekly notices in the *Daily Register-Mail*.

A special paper was born, *NAN News*, edited by Bob Lewis, church member and city editor of the *Galesburg Register-Mail*. The production of the paper was handled by Mrs. Norman Ator, who mimeographed five editions in addition to her duties as church secretary. On Sunday, February 11, the service was devoted to the America for Christ Offering, with lay speakers and use of a map of North America.

Mission-Study Books

Africa

Coming—Ready or Not. By Chester and Margaret Jump. Story of the progress of Baptist work in the Belgian Congo under Congolese and missionary leadership. Paper, \$1.25.

The Way in Africa. By George W. Carpenter. Adult study book. Light on many phases of life in the "continent of opportunity." Cloth, \$2.95; paper, \$1.50.

Africa Disturbed. By E. and M. Ross. Africans present their views on their place in world picture to two trusted friends. Cloth, \$3.50; paper, \$1.95.

Church's Mission In Town and Country

People, Land, and Churches. By Rockwell Smith. Adult study book. Church people in city, town, or rural area discover needs to be worked out together. Cloth, \$2.95; paper, \$1.50.

On Good Soil. By Wilfred Bockelman. True story of town and country churches serving people on the land, on home-farm, or in industrial agriculture. Cloth, \$2.95; paper, \$1.50.

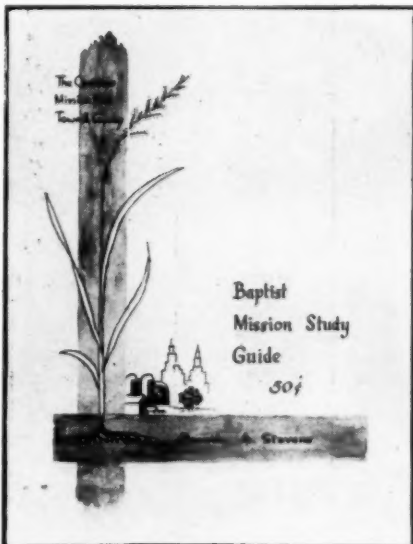
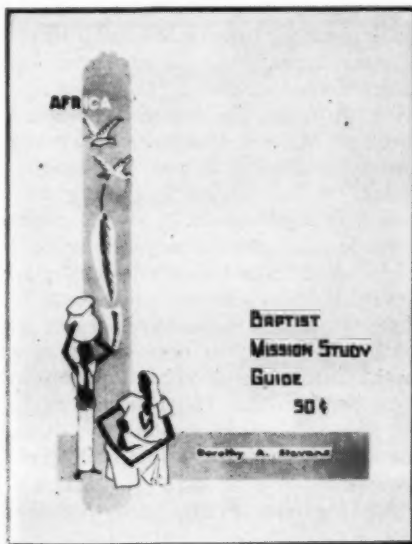
'Study Guides'

The *Baptist Mission-Study Guides*, prepared by Dorothy A. Stevens, are essential to adult study classes in the school of missions, or in women's societies and adult Bible classes, to find listed Baptist resources and to correlate them with other recommended materials. They are available at American Baptist book stores at 50 cents each.

Bible-Book-of-the-Month Bookmarks

The always popular bookmarks for the Bible-Book-of-the-Month program in 1960 will be available in all American Baptist Publication Society book stores by November 1, in order to be ready for the Bible emphasis in the month of December. These bookmarks list the Bible book selections from January through December, 1960.

If the number of book marks sold




is any indication, then the number of readers is increasing annually—110,000 having been sold this year.

'Why Tithe'

The Judson Press has brought out, in an attractive new format, the brochure "Why Tithe," which has received high commendation from a number of sources. It sells at 25 cents at American Baptist book stores.



The Bible	OCTOBER	<i>Esther</i>
	NOVEMBER	<i>Colossians</i>
Book of the Month	DECEMBER	<i>Matthew</i>

Esther

This book takes its name from its heroine, Esther, a Jewish maiden, dwelling in Susa, the Persian capital, who became the queen of Ahasuerus and was instrumental in rescuing her people from destruction by Haman, the king's favorite.

The story is meant to explain and give basis to the Feast of Purim, the beginning of which is unknown. Here it is traced to the victory of the Jews over their enemies. The author wrote to keep alive the memory of this victory.

The outline:

1. Description of the royal court (1:1-2:23).
2. The feud between Haman and Mordecai (3:1-9:19).
3. Regulations for the observance of the Feast of Purim (9:20-10:3).

MISSIONARY AND STEWARDSHIP EDUCATION—*Children*

School of Missions

Primary and Junior Boys and Girls

IS YOUR CHURCH planning a graded school of missions? Within the total plans for the school of missions, are primary and junior boys and girls included?

When to meet? In some churches the primary and junior groups meet at the same time, in their own department rooms, of course, as do the youth and adult groups. But in many churches the primary and junior groups meet at another time, such as Saturday morning or afternoon after school on a school day, or as a special summer session of weekday mornings for two weeks, if a church wants additional summer program after vacation church school is over!

How long to meet? Each session should be at least one hour, and preferably two hours. There should be at least six sessions, and there may be ten sessions if you wish to extend the time. The "Teacher's Guide" for the children's study material is developed for ten sessions.

Time of the year? Many schools of missions meet in January and February. If your community is icebound at this time of year, then try after Easter. Many churches are having real success with a school of missions beginning after Easter and continuing for six to ten weeks.

Materials to use? The recommendation from the department of missionary and stewardship education is that the study theme for the school for the year 1959-1960 be "Africa." This means that you can use the

home-mission study material, "The Church's Mission in Town and Country," for additional sessions, such as after-school groups or Saturday groups.

Send to your Baptist state office or association chairman of children's work for a copy of "Children Share in the Missionary Program," for a complete listing of basic study and worship materials.

What about a service project? See *Making New Friends: In Africa, In Rural America*, or send for the free leaflet "Bible Stories and Pictures for Children Everywhere."

Making New Friends, our Baptist supplementary book to use with the foreign- and home-mission study material, is a "must" for each primary and junior teacher.

In *Making New Friends: In Africa, In Rural America*, teachers will find several kinds of help. The most important resource material that the book provides is stories by our own missionaries in Africa. Anyone who knows the missionaries on the field will recognize the names of Dorothy M. Wiseman, Vendla I. Anderson, Emily L. Keyes, and Helen Robbins. These stories help our boys and girls to become acquainted with some of the children our missionaries are working with in the Belgian Congo. It is one of the important objectives of missionary education that our children come to know people and customs of the country of study.

Another objective that this piece of material brings into focus is that of becoming acquainted with a missionary. Not every church can have a missionary every year, but every church can have a picture of a special-interest missionary, and can secure newsletters from missionaries on foreign fields through the American Baptist Foreign Mission Societies and the American Baptist Home Mission Societies.

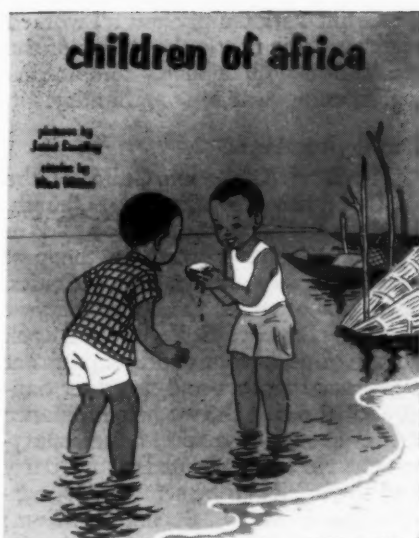
In this book you will find pictures of two special-interest missionaries and brief introductions to them. Emily L. Keyes, Belgian Congo, and John A. Fassett, a home-missionary serving in southeastern Ohio. You can mount these pictures and put them up in your department. Help the children not only to get acquainted with them, but also to remember them in their prayers.

Making New Friends also provides special projects to be carried out, and



MAKING NEW FRIENDS

- In Africa
- In Rural America



This book contains nine colored pictures showing children of Africa at home, at work, at play, at worship in the home and church school. American Baptist book stores—\$1.25

items that boys and girls can send to missionaries. On page 8 is a list of items needed and requested by missionaries in Africa.

Making New Friends has a home-mission section of stories by missionaries: Beverly DeLong, Nancee Pater-son, Virginia Bailey, Delphine Avery, Genevieve S. Sowards, and Lela Kamp. These stories help our boys and girls to see how the good news of God's love is carried to children in rural areas, or in areas where there are few churches. Again in the home-mission section of the book, the teacher will find information about the special-interest missionary and a suggestion for service projects.

Making New Friends is a tool for you to use. It is Baptist material, provided by Baptist missionaries for Baptists to help us see how and where we are working to make known the gospel of Christ. Order from your nearest American Baptist book store. Price, 75 cents.

Questions?

After a morning service at our little chapel at Moanza, a lad, no more than seven or eight years old, came to me and said he wanted to ask me some questions. I admit that I was somewhat amused, for he spoke like one much older than himself. When I asked him to come in and sit down, he told me that one of his friends is a Catholic, and that they often have conversations about their churches.

"Now," said my little visitor, "will you tell me what is the difference between the Catholic faith and Protestant faith?" That was a hard question for me to answer in a very simple manner. I pointed out to him what I

had learned and seen through the years. He listened very intently.

Then he shared with me some more problems that were in his mind, and finally said, "Do you have any work my father could do on the mission station? He is a member of the church, but he is living in a community where there are no Christian believers and we, his children, are concerned about him. Recently we said, 'How can you live without Christian fellowship? And how can you grow without Christian instruction?'"

I was tremendously moved, moved almost to tears, at the deep concern which this little African boy had for the spiritual life of his father.

THEODORE E. BUBECK

I Have God

Who does not enjoy a vacation? A conference is hardly a vacation, but it can be. Suppose you were the only missionary son or daughter on the station? You would look forward to any occasion to bring you together, whether a conference or anything else.

Last April, some of the children of our American Baptist missionaries were playing outside the home where we were staying. Their parents were



An album of fifteen black and white pictures with descriptive text. Directions for leaders are included. Order from American Baptist stores. \$1.25

having a meeting somewhere else. One of the children said, "Oh boy, do you know I'm the richest person in the world? I own all the plants and trees and flowers!"

That was a lot, but after thinking it over, little Judy said, "That's nothing, I own the birds in the trees, all the bees on the flowers, and all the animals on the plains and in the forest in the whole world!"

Little Doug Uhlinger was not to be outdone. "I'm richer than any of you," he said, "for I have God!"

THEODORE E. BUBECK

CHRISTIAN WORLD OUTREACH—*The B. Y. F.*

Fellowship Guild—Chatting with Chapters

New Jersey

Members of the Ann Judson and Sallie Peck Guilds, First Park Baptist Church, Plainfield, and their mothers, attended the guild installation banquet in Fellowship Hall. Guest speaker was Mrs. Elbert E. Gates, Jr., wife of the pastor of the Westfield Baptist Church. The dinner was prepared by the Woman's Society of the church.

Mrs. F. D. Huyler, head counselor, presided at the banquet. The invocation was given by Mrs. G. E. Hanne-man. Mrs. Huyler welcomed the

guests, who included two incoming members, Cathy Mabie and Beverly Morse. Greetings were brought by Carol Bottcher and Melody Quipp, guild chairmen.

The state guild cocounselor, Mrs. Marilyn Phillips, of Keyport, and the state youth director, Gloria Pierce, of Eastern Baptist College, St. Davids, Pa., conducted the installation program. Carole Craven, of Keyport, was guest pianist.

Officers of the Ann Judson Guild are: chairman, Melody Quipp; vice-chairman, Roberta Stevens; scribe, Catherine Melony; steward, Patricia Henry.

Officers of the Sallie Peck Guild are: chairman, Carolyn Warren; vice-chairman, Sandra Smith; scribe, Caroline Mundy; steward, Sandra Bruch.

Mrs. Reber Mears and Mrs. Howard Bruch, counselors for the Ann Judson Guild, and Mrs. Horton Hickerson, counselor for the Sallie Peck Guild, participated in the ceremonies. The benediction was given by Mrs. Carl M. Sharpe.



New officers of the Sallie Peck and Ann Judson Guilds, Plainfield, N. J.

New York

FREDONIA—The Fellowship Guild held a "Mexican Fiesta" at the First Baptist Church. A Mexican-style supper was prepared by the counselors, Mrs. Ruth Pugh, Mrs. June Newell, Mrs. Eleanor Anderson, and Joyce Raynor.

Mexican games were directed by Sandura Abramowicz. A display of Mexican articles was arranged by Lora Lee Lyne. Table favors were made by Jean Morehouse, Terry Emanuelson, Karen Bryant, and Janice Washburn.

Christine Saden introduced three girls who represented missionaries from Mexico and Central America.

Linda Loessi was the devotional leader. She used a Spanish parable, "Christ and the Sorry Thistle."

The closing event, the breaking of a piñata, was directed by Gail Pugh.

FRANKLINVILLE—The girls Fellowship Guild, of the First Baptist Church, enacted the play *Discards with Love*, by Louise Crouthers, at the general meeting of the Women's Missionary Society, and also, by popular demand, before the Sunday morning church school.

The dramatization, which was included in the Ann Judson packet for guild girls, depicts a group of girls packing boxes for Mather School. The dialogue points out the need for sending good things to Mather. Spiced with bits of humor, the skit was a great success.

The guild has just completed its first year of activity and has tripled its charter membership. Plans for the future include a mother-and-daughter banquet, attendance at the state guild house party, and a drive to interest other girls of the church in the guild.

Oregon

How can life get tedious at a convention? The 1959 convention was held in Portland, Oreg., at White Temple. Actual activities started Friday night, when we "stopped and considered." During this time a very effective and enjoyable introduction was

given with appropriate lights, pictures, and music (including the record "Life Gets Tedious"), and only a few words spoken. "Wreckreation" was next, and it was a wreck as we played games, sang songs, and ate refreshments. Later that evening, the cabinet gave devotions. Then everyone went to his two-night home.

Saturday sessions opened with devotions, "Retreat to Advance," presented by the state B. Y. F. cabinet. Following this, we had "a tedious time," otherwise known as the business meeting. During roll call, three girls from the cabinet advertised camp by dressing in military uniforms, marching somewhat out of order down the center aisle, and giving orders concerning the attendance of all guild girls at Camp Arrah Wana.

Before lunch, our convention speaker, Isabelle M. Gates, of Olympia, Wash., gave a stirring talk on "Advancing to Greater Tasks."

A movie was shown which really hit home, especially for those who are hardly ever home. The point brought out in it was that those on the outer rim of the wheel, those people always gallivanting, enjoy life much less than those who limit most of their activities to the church and stay near the axle, so they "don't get shook up so much." Then our big surprise was the showing of last year's camp and convention pictures.

The banquet is always the high light of any convention or camp. A delicious Swedish meat-ball dinner was served. A television program "You Are There," was presented by the alumnae, recalling some of the previous years at camps and conventions. A cloth, beautifully embroidered by one of the former guild girls, was dedicated by our chairman, Patty Davenport, in memory of Eleanor Cushman, who was the chairman in 1953.

Miss Gates, the guild cabinet, and



Guild girls of the First Baptist Church, Manchester, N. Y., enjoyed a meeting when bibs were made for Mounds-Midway Hospital, St. Paul

the Grant Park Guild choir all worked together to tie neatly the strings of the convention with a lovely and inspiring morning worship on Sunday.

Pennsylvania

The Doris Dickerson Guild, of the East Brandywine Baptist Church, Downingtown, was one year old in August. We have grown in the past year, both in numbers and activities. Two girls attended the house party at Eastern Baptist College; we took charge of decorations and programs at our annual mother-and-daughter banquet of the church; we helped finance a film shown at a recent missionary-society meeting; we had a bib party and made bibs to be sent to Mounds-Midway Hospital, St. Paul, Minn.; we plan to have a swimming party and doggie roast at our next meeting. In the fall, we shall get down to serious business and work on degrees.

Vermont

Vermont's eight Fellowship Guilds had their first house party in the Colchester Church on June 12 and 13. It was a success and will mean a great deal to the future of Fellowship Guild in our state. Several new guilds are now being formed. The state guild house party guide was followed with local counselors assisting.

Mrs. Margery Lamb, of Georgia Plains, was responsible for the theme conference, assisted by Mrs. Harland Whitcomb, of North Springfield. Mrs. Harry G. Ford, of Rutland, state counselor, conducted the conference. Each chapter had been given a responsibility in advance—conducting worship services, making name tags, preparing the printed programs, making table decorations for the banquet, and giving a short Love Gift play.

Our missionary was Ruth Teasdale, formerly of Assam and now representative in northern New England for the American Baptist Publication Society. She was a real inspiration to the girls. The girls adopted a Love Gift quota for the first time and decided to take a White Cross quota twice as big as before.



Slagle Baptist Missionary Church guild, W. Va., displays hospital bibs



Doris Dickerson Guild, Downingtown, Pa., celebrates its first anniversary



NATIONAL COUNCIL OF AMERICAN BAPTIST WOMEN

Be My Guest Speaker

By FERN E. TOLLIVER

FOR A BIRTHDAY GIFT, our teen-age daughter received an attractive little book written by Betty Betz. The book had the intriguing title *Your Manners Are Showing*.

Our manners certainly do show in our care and treatment of the guest speakers to our Woman's Baptist Mission Society. In our homes, we try to do everything possible to make a guest comfortable and happy. Now and then, we get out our favorite book on etiquette and brush up on the rules prescribed for a certain occasion. In our society, we want to do everything possible for our guest speaker. It might be worth while, therefore, for us to review some of the generally accepted rules established for entertaining a guest speaker. Some of these suggestions may seem very elementary, but the obvious is sometimes that which is most easily overlooked.

First Letter

Let us begin with that first letter in which you invite Mrs. Guest Speaker (who will appreciate receiving the invitation by letter rather than by telephone or telegram) to be with you on a certain occasion. The written invitation should contain all the information that Mrs. Guest Speaker will need as she plans to be your speaker.

The first letter is very important. It should be written long in advance of the date on which you want your speaker to be with you. And let us remember that a statement to the effect that "we are planning a program on Christian missions in Africa, and we know that you are just the person to give us the inspiration and the information we need on the subject," is much better than "we have heard that you are a very good speaker, and we would like to have you come and talk to us on any subject you wish to choose."

Mrs. Guest Speaker will appreciate information on the following:

1. Date, time, and place of the meeting.
2. Size of the group to which she will be speaking.
3. Type of program you are planning.
4. Length of time allotted to her.
5. Place designated in the program for her speech.

6. Whether a question period is planned.

7. Directions for reaching the place of meeting, or your request that she indicate the time and place she desires to be met. It is helpful if travel possibilities are investigated and definite suggestions are made. If speaker is driving, and has never been to your city before, give explicit directions for reaching your meeting place.

8. Amount of the expense allowance, or the honorarium. The payment of expenses can create embarrassment both to the speaker and to the society if arrangements have not been made in advance.

9. Your desire for a newspaper mat, or glossy print of a photograph, and also personal information for your chairman of publicity, if the speaker is able to accept your invitation. When you receive this information be sure to make a copy of some of these personal facts, before giving material to your chairman of publicity, for use in your introduction.

Second Letter

About ten days before the date of the meeting, write to your speaker again, telling her how much you are looking forward to her visit and assuring her that there have been no changes in your plans since your first letter to her.

Day of the Meeting

As a thoughtful hostess, you will anticipate questions such as the following which have plagued the minds of many speakers: How do I get to that church? Where is the powder room? How shall I know the president? Where should I sit before the meeting? What part of my talk shall I omit if my time is cut short?

As a careful hostess, you will meet the speaker before she arrives at the door of the meeting room. If she travels by car, you can be watching for her, having given her careful directions for reaching the meeting place in your first letter.

If she uses train, plane, or bus, you will be on hand to meet her to take her first to the powder room. When she is ready, take her to meet the president. Before the meeting begins, usher her to her seat and remain with

her. Provide a speaker's stand and a glass of water, if she desires them.

Do not keep her waiting through a long business meeting. Be sure that the speaker has her full time, even though you must cut preliminaries. You have made an agreement with her for a certain number of minutes. Make your introductions short and complimentary, stressing facts to make the audience eager to hear her.

Thank the speaker for her talk, but do not review it for the audience. Say or do nothing at the end which will destroy the climax of the talk. If there is a tea, see that refreshments are served promptly to her. Stay with her or arrange for someone to be with her. A good hostess avoids being oversolicitous, but takes care that the guest does not feel deserted. If there is a luncheon or banquet and tickets are needed to enter the dining room, be sure that someone escorts the speaker to her seat, produces the necessary ticket for her, and keeps her company.

An envelope containing the full amount of your financial agreement with Mrs. Guest Speaker should be prepared in advance, with a brief thank-you note, and should be given to her before she leaves. And do not forget the final touch of courtesy. The day after the meeting, write her a note thanking her for addressing the society.

Courteous Speaker

Since courtesy is a two-way street, perhaps a word might be said to Mrs. Guest Speaker.

Thou shalt not lie—even to make the story more interesting.

Thou shalt not steal—the next speaker's time.

Thou shalt insist on good ventilation—that thine audience go not to sleep.

Thou shalt not fret about the weather—it may keep thy critics at home.

Thou shalt not teeter up and down nor indulge in queer antics while speaking.

Thou shalt speak with interest and enthusiasm—that thou bore not thine audience.

Thou shalt not prolong thine address unduly—lest thy hearers be glad when thou has stopped.

Thou shalt not lose thy poise nor thy dignity nor thy sense of humor—though something unforeseen occur.

Thou shalt be absolutely sincere—it tendeth to convince thy listeners.

Thou shalt not despise a small audience—one responsive and awakened hearer is worth your while.

A courteous, thoughtful hostess; a courteous, well-prepared guest speaker; an interested, attentive audience—all these add up to a pleasant, informative, inspiring, worth-while meeting.

The Woman's Society

FOR MEETINGS OF CIRCLES AND SMALL SOCIETIES

Greater Works Through Foreign Missions

By MARY HELEN ALLEN

[Scene: Molly and Jean seated at table. On it are tea pot and cups, Missions, Crusader and mission books, including *Coming—Ready or Not*.]

DORIS [enters from kitchen, sits at table]: If you girls have finished your tea, we should begin our program planning. I'm glad we decided to use Chester and Margaret Jump's new study book on the Belgian Congo, *Coming—Ready or Not*, for our program.

MOLLY [picking up book]: According to this book, the Congo is developing into what may well become one of the most important industrial nations of the world. New industries are coming in and new natural resources are being discovered. Here is something I didn't know—the world's longest commercial runway is at the new airport in Leopoldville.

DORIS: The Congo is a country of contrasts. Leopoldville, the capital, is a modern city of four hundred thousand. Yet three-fourths of the Congolese still live in villages as their ancestors did before the white man came. I like the way the authors begin each chapter, with a comparison of the early days in the Congo and the present time. Jean, would you wear this old frock coat I found in the attic (or other costume of 1880) and represent one of those pioneer missionaries in our program? Let me help you put it on. We have written your part from our foreign-mission study book, *Coming—Ready or Not*, to depict the background of our missionary work in the Congo.

JEAN [as MR. MISSIONARY; reading]: Would you like me to tell you about those early days of the church in the Congo? I was one of the missionaries sent out by the Livingstone Inland Mission in 1878. The interior was nearly inaccessible then. Our mission had a steamer which required five hundred men to transport it over the mountains past the 220 miles of rapids in the Congo River. It was dismantled, each man carrying a load. But changes came quickly after 1898, when a railroad was completed to Stanley Pool.

MOLLY: We want to tell our women especially about the Baptist work, Mr. Missionary. How did the Baptists come to the Congo?

MR. MISSIONARY: When the Liv-

ingstone Inland Mission found itself unable to carry out the hopes and plans of its founders, the work was taken over by the American Baptist Missionary Union. This organization acquired a ready-made field of seven stations, twenty-six missionaries, the Kikongo language reduced to writing, and a few converts. The names of Henry Richards, Joseph Clark, Peter Frederickson, and Aaron Sims live in the history of our missionary enterprise.

DORIS: I have read about Henry Richards. He was at Banza Manteke seven years before he baptized his first convert. His story of the Pentecost on the Congo has become a classic Baptist mission story. He preached from Luke 6:30, "Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again." (K. J. V.) When the people in the grass huts heard his strange teaching—"Give to him that asketh of thee"—they wondered if he really believed it. When he replied that he did, he had to stand by helplessly as they carried away all that he had. The chief made them return his possessions, but because he was willing to make the sacrifice, they were ready to listen to him. In a short while, over a thousand were baptized.

MOLLY: Mr. Missionary, you pioneers have taught us many lessons. Your labors have not been in vain. Sons of those early converts are now pastors to their own people. They are often more effective than the white missionary, as they have no language and cultural barriers. John Lubikulu is one of these second-generation Christians. He is pastor of the church at Leopoldville, and shepherds a flock of over eleven hundred.

MR. MISSIONARY: He is a product of our mission schools as well as of the church. Please impress your women with the importance of the schools.

Background Reading

Introducing Animism. By Eugene Nida and William Smalley. 90 cents.

Congo Cameos. By Catharine L. Mabie. Autobiography of an American Baptist pioneer. \$2.50.

South Africa in Transition. Text by A. Paton. Photos by D. Weimer. \$5.00.

One missionary can reach hundreds of people, but one missionary teaching a class of Congolese to preach can multiply his efforts many times. I remember our first school begun in 1890, by Mr. Broholm. He just gathered eight boys together and started a school. No books, pencils, slates, or notebooks, and the language had not yet been written. Until then, teaching had been done by word of mouth around the campfire.

MOLLY: Today over thirty-six thousand boys and girls are attending American Baptist schools. They are the church of Christ in the Congo of tomorrow. Our most important school is at Kimpese. In July, 1958, it celebrated its Golden Jubilee graduating 136 students from its various training schools. It has an excellent choir, which was one of two Protestant choirs chosen to sing at the World's Fair in Brussels that year.

DORIS: More and more leaders are needed to cope with the problems of the modern Congo. Three million people have left their villages to live in the cities and work in industries. Unless they find a church near by, or are strong Christians, they are likely to become lost in the "jungle of the city." Christian centers, scouting programs, and youth fellowships must be started to meet the challenge.

MR. MISSIONARY: Missionaries will always have problems. Before I go I'd like to tell you how one problem was solved. The Congolese had a four-day week named for the four market days. A seven-day week was difficult to introduce. One early missionary sent a mug of sweet coffee to the chief of the village every Sunday morning to remind him it was the day for Christian worship. [Mr. Missionary slips out quietly.]

MOLLY: We might try that in America, Doris. There are many people here who need to be reminded of the day for Christian worship.

DORIS: I think our missionary brought out those early days quite well, don't you Molly? And right here, let us say that if you really want to know this fascinating Congo story, *Coming—Ready or Not*, you should read the book yourself. Every church woman should read it.

MOLLY: Let us close with the Congolese prayer at the end of chapter 5. [Reads from book.]

"Our Lord, we thank Thee
For keeping us safely throughout the night.

We were asleep like the dead.

We didn't know anything.

But in Thy love we awoke,
With renewed health and strength.

We want you to go out with us,
And keep us during the day as you
kept us during the night."

MISSIONS



AMERICAN BAPTIST MEN

Monthly Fellowship Program

FOR DECEMBER

God's Plan—Man to Man for Christmas

Scripture: Luke 2:10-11

Purpose of the Program

An advertisement in a newspaper read: "Buy your Christmas gifts early and save 10 per cent. Save your time also. Just send us a list of names and ages of all the people you wish to remember. We will relieve you of the irksome necessity of Christmas shopping." Another read: "Shop early for your Christmas spirits to make sure that your guests are served the best. We suggest several bottles of . . . whiskey, and, of course, you will want . . . wine for your Christmas table."

Is this the type of "brainwashing" that the people of the world have submitted to, until the real meaning of Christmas has slipped into the background?

For the Devotional Leader

Be sure to read all the following passages of Scripture: John 8:58; Gal. 4:4; Isa. 7:14; 9:6; Luke 2:1-7. These are the very foundations of the Christmas story.

Ask your pastor to lead in prayer for the complete understanding of God's love expressed in his gift of his Son, and for a cleansing of the minds and hearts of men from sin and selfishness, so that the true spirit of Christmas might enter in and become a part of our lives.

Suggested evening hymn—two or three Christmas carols.

The reading of the Christmas story in Luke 2:8-20, in unison, is very effective.

For special music, invite the entire church choir to attend the Men's Fellowship meeting and to render two Christmas numbers. This can make for fellowship in all departments of your church.

For the Program Chairman

Your Men's Fellowship should be the great instrument in the hands of God to remind your church and all its families, together with the families in the community, that this is the season for real Christian joy and celebration. This is truly the commemoration of the birthday of the Son of God, Jesus Christ, Redeemer and Savior of the world. A careful re-

hearsal of the details of the program, under your guidance, will make this a great spiritual experience for all who participate. The men who are to tell the story of Christmas in other lands should be assisted in finding the proper material, through either the pastor's library or the public library. Make every detail count toward this end.

For the Fellowship Chairman

The fellowship committee, under your direction, will want to do a thorough job on visitation of the sick, the aging, and the needy, to determine the real needs in these homes and to bring encouragement and prayer and perhaps some Christmas literature into each home. This will be an excellent time to urge attendance in as many worship services as possible and the monthly fellowship meeting. Be sure to offer transportation to any and all of these events. Give some telephone numbers to call for rides, if needed.

As you make the arrangements for the monthly fellowship dinner, ask that a large birthday cake, decorated for Christmas, with one large candle be provided to add significance to the occasion.

Since this is a very special event, be sure to have several of your most congenial men to do the hosting. Urge them to be on the job early and to make everyone feel very welcome. Have the Laymen Singers' new Christmas record "O Come All Ye Faithful" on the record player for background music throughout the evening.

For the Growth Chairman

The growth committee, under your close supervision, should get busy early to provide a Christmas celebration, beginning right after Thanksgiving, on November 29. This should provide a family worship experience for each day during the twenty-two-day period, ending on December 20. This will give a spiritual approach to the celebration of the birthday of our Savior. The following books are suggested as possible reading:

The Real Meaning of Christmas. By Peter Marshall.

Prayer and Personal Religion. By John B. Coburn.

Getting Ready for Tomorrow. By Charles M. Crowe.

The Spiritual Life. By Evelyn Underhill.

A Testament of Devotion. By Thomas R. Kelly.

These and many other helps can be obtained from the American Baptist Publication Society, 1703 Chestnut St., Philadelphia 3, Pa., or the American Baptist book store in your area.

Tonight's program is the direct responsibility of your committee, and you will want to select five men to do research on the subject "Christmas in England" and the other countries designated in the program, and to be prepared to give a five-to-seven-minute message each.

For the Action Chairman

The action committee will want to begin at an early date the repair of a *creche*, or the construction of a new one, for display on the church lawn. Use real animals if available. Check all the Christmas-tree lights, the tree stands, and so forth. The fellowship might like to provide the trees and wreaths of the entire church. *Start early.* Give a thought to the practical, also. There are many underprivileged and aged in every community who would appreciate gifts, large or small. A remembrance is most important, both for the giver and for the recipient. Food, fruit, sweets, toys, and clothing can be contributed by the men.

Program Outline

- Dinner.
- Reports: secretary, treasurer, fellowship, growth, action.
- Devotions.
- Speakers: Theme—"What Is Christmas?" "In England," "In Norway," "In Germany or France," "In Holland or Italy," "In United States."
- Benediction by the growth chairman.

Alternative Program

You may want to have a program arranged well in advance, to include speaking and singing by the young sons and daughters of the men of the fellowship (just as we used to do in the country schools).

Some fellowships substitute a communion breakfast on the Sunday morning just prior to Christmas. Here the pastor gives a short Christmas-communion meditation, before the elements of communion are served. Breakfast is generally prepared and served by some of the men.

NEWS

MEXICO

Broken Walls

A first impression of Mexico is caused by almost interminable walls: brick, stone, volcanic rock. At first the scene is depressing; then one comes gradually to discover that there is beauty in volcanic ashes and warm hearts behind forbidding walls.

Quinta Don Carlos is surrounded by forbidding walls, but within is beauty of color and Christian love. The gracious hospitality of the Mavity home helps demolish the feeling of unfriendly walls. Two-year-old Celeste Mavity, one of three beautiful children, is like a delicately tinted rosebud in an already beautiful mosaic of a lovely missionary home. Kenneth L. Mavity, though in his first term as a missionary to Mexico City, handles the language easily and shows the marks of a veteran missionary by his ability to get into the churches and into the lives of the people.

Effective Teacher

In an adjacent apartment live the Montemayors. Mr. Montemayor is dean of the Baptist Seminary and a highly respected student of history. His effective teaching is making fissures in the walls of ignorance and misunderstanding.

Another corner of the *Quinta* is the apartment of Abram Alfaro, his five children, and his attractive young wife. Mr. Alfaro is an honor graduate of two schools in the National University, a loyal Protestant, and a capable teacher in the seminary.

Fifteen young men, seminary students, are housed in a two-storied one-time mansion which now serves as dormitory, refectory, guest room, library, and office for Donato Ramirez, general missionary. The very genial Dr. Ramirez and his gracious wife have their own attractive home several blocks away. While Dr. Ramirez is responsible for finances and the building program, he has served in many capacities and knows all of the work. Mrs. Ramirez gives voluntarily of her time and ability to see that the students are well housed and fed. Even after a few weeks, one discovers that the walls of *Quinta Don Carlos* disappear before the Christian ministry of this devoted community.

Walls are being broken by the Penzotti Institute, under the capable direction of Samuel Nelson, who is

training workers from Brazil and Colombia for effective distribution of the Scriptures for the American Bible Society in Latin America.

Evangelistic Program

A thorough calling campaign in a prescribed area is a special project carried out by some local mission churches. In the campaign I observed, the workers came back to report a hearty response to the gospel on the part of those contacted, and the joy of the callers indicated the blessing they had received. More walls were broken and will continue to be broken by these devoted workers.

The Wycliffe Bible translators are reaching into the remote areas of Mexico in their effective work of putting the Scriptures into the various tongues of the Indian people. A center for one phase of this work is at Ixmiquilpan, among the Otomi. Here, as few places in the world, a Protestant church stands overlooking a Roman Catholic Church. The Protestant pastor, a capable and far-sighted man, leads his people spiritually and economically. Bricks are made from a CARE brick-making machine. Looms are hand-made by him to teach weaving, so that his people, once banished to this barren hilltop, may make a living; but, more significantly, that the Bread of Life may be provided them.

Persecution is still existent. Recently, a Protestant was kicked until he could scarcely walk, and his large Bible beaten to shreds over his head. But a chain of prayer for more than twenty-four hours was the response of his church: for him, for others across the mountains who were experiencing the same persecution, and for those who were persecuting. From this church and the work of the Wycliffe translators making the Living Word available, the walls of prejudice, ignorance, superstition, and hunger are steadily being broken.

R. FRED CHAMBERS



Left: One of the old, but substantial, main buildings of the Baptist Theological Seminary, Mexico City. Right: A modern building, housing the faculty

PHILIPPINES

Iloilo City Scenes

In Iloilo City, in the Philippines, we enjoy an ever-changing and picturesque view of life near the sea. On a recent Sunday morning I made my way down to the small house near the shore for our worship service, and I sighted a number of seaside activities. The First Baptist Church, or Maravilla Memorial Baptist Church of Iloilo, meets on the second floor of the home of one of its members. More than a year ago, fire destroyed the houses of many church members, including the one where the church had met. Members had been scattered throughout the city, but when one family built a new house, it was decided that the upstairs might serve as the church meeting room, as well as the family bedroom.

House on Stilts

One day I stood on the tiny porch of the house. It is the first of five houses on stilts that stretched out toward the water. That morning, as the tide rose, it surrounded the house farthest out and came part way under ours. If the tide rises under a house here, the owner does not pay rent for the "land" on which it is built. From the porch I watched the woman next door washing clothes in shallow tin tubs. She squatted on the bamboo floor of her porch as she washed, then nonchalantly emptied the water from the tubs onto the floor. I watched it run through the bamboo and splash into the water below.

Close by an old man was ironing, also squatting over his task. Without rising from his position, he carefully pressed a woman's dress with his charcoal iron, laid it aside on the floor, and began work on a child's frilly garment of bright red. Just beyond, a young girl came to wash her dishes at the edge of the water. She swished aside the filth of the shore line and



reached down for a handful of sand. After wiping off her dishes with the sand, she rinsed them and started home.

Meanwhile, a man on his way to market stopped by the shore, put down two flat baskets, and dipped two trays into the water to fill them. He was refreshing the tiny fish which filled his baskets. Then an older man and woman came wading around the houses, apparently choosing this route in water up to their hips rather than a path on the dry land.

Services Held

I walked inside where a worker was getting ready for the morning services. In the room upstairs the bed mats had been carefully rolled and put along one wall. Here also were boxes which held their clothes, and a hammock for the baby. Two sheets were hung from a wire with clothespins to hide "personals" from view.

An ancient sewing machine in its case was pushed up against the sheets and covered with a colorful piece of cretonne. An open Bible in the center, a small offering plate, and about two dozen gardenias from the university campus turned the sewing case into a worship center. Chairs and four benches were brought up from downstairs.

First, Sunday school was held for ten young children. As soon as it was over, two small girls, who lived near by, darted home along the lengths of bamboo that extend out over the water. Once home, they took off their Sunday-school clothes in two quick movements and jumped off the front porch into the water. The rest of the children watched their splashing with envy.

Next came a Sunday school for twelve young people and adults. Finally, the pastor led the church service, with about twenty present. The attendance is still very small, because members are so scattered, but the group decided to start having a second Sunday service from five to six. Since it is difficult to light the room, the service must be held before daylight fades. The little congregation by the sea is to be admired as they plan with courage. It is in such ways that God's work goes forward.

MILDRED PROCTOR

BELGIAN CONGO

Christ and Literacy

Early this year, I joined forces with two pastors and two teachers from our mission for an eight-day literacy campaign in Kingulu and Kingoma. These are Belgian Congo villages in the area in which I serve. In our week's work, literacy was our method and

evangelism our aim. By week's end, we were happy to have made gains in both literacy and evangelism.

The truck from our mission station at Boko took us to Kingulu, where we were to sleep, and there we unloaded our bicycles and supplies. Village Christians enthusiastically greeted us and took us to our quarters, a fine new three-room house.

Two Teams

For our work we divided into two teams. The two pastors led the training at Kingulu. The two teachers and I bicycled the two miles to Kingoma for the day and returned to Kingulu for evening meetings.

The first day we were busy recruiting men and women of all ages. Each one paid for his reader with francs, eggs, peanuts, or a pineapple. ETAA a sixteen-page reader by Frank C. Laubach and his well-known "each-one-teach-one" method.

Each leader began with a group of adults, showing them the first syllables in their book, teaching them to associate the pictured object with its name written in simple print. Then, as everyone studied, the leader visited each individual to make certain he had learned the portion. When the person knew it, he moved on to help another group.

The process continued. As soon as someone learned all he could from a helper, he moved on to teach another group. Then the helpers came back to the leader to learn a new lesson. In this way, sharing and witnessing become habits and each person learns better for having taught.

Two Decisions

We began each session, morning and afternoon, with worship under a group of trees, hoping to let Christ call through his Word. One afternoon, as we finished, a man came to the pastor and said, simply, "I want to be a Christian." It was genuine. We talked together, and then with God. With real joy, we told the others of his decision. Several days later another young man calmly and firmly made his decision to accept Christ as Savior and Lord.

By the eighth day, seven adults had finished the first book and were reading a second one on stories of Jesus. We had given out the Gospel of Mark in the Kiyaka dialect, the Gospel of Luke in Kikongo dialect and French, and other portions of Scripture. Almost everyone was reading simple sentences in the first book. It was nothing less than a miracle to all who watched, for these simple village folk had regarded themselves as incapable of reading books.

There was excitement in the air as

we gathered on the final day and presented each with a Bible picture for his wall and a gift for those who had completed their book. Everyone knew this was the opening of a new door of hope and growth; best of all, for many it meant that faith in Christ really does work miracles.

ARLEY R. BROWN

HAWAII

Hawaiian Horizons

We in Hawaii are heartened to read in our Baptist publications about the way mainland churches become enthusiastic sponsors of new churches. Perhaps one or two dozen well-established mainland churches would "adopt" a Hawaiian project and help establish mission churches here in strategic locations on our chain of islands. American Baptists can realize unimaginable future dividends if property is promptly secured and mission churches are established. Other denominations have already discovered this truth and are even now capitalizing on it!

Now that statehood has been achieved, and the world has a new appreciation of the strategic position of these little islands in the middle of the Pacific, the formerly quiet tempo of life is steadily increasing. Each day, newspapers tell about plans for new areas of development and expansion. Explosive growth in a confined area such as ours at once affects those who live here.

Great Challenge

The Protestant churches of Hawaii are presented with a great challenge. With the exception of old and well-established churches, most of the newer churches have small property holdings on which only limited facilities may be provided.

After long negotiations, the First Baptist Church-Windward secured, at \$2,000 an acre, a valuable two-acre site on which to build. Since sites are difficult to acquire, we feel it is wise to strive for smaller and more numerous places of worship strategically located in these beautiful islands. The present rapid growth on the island of Oahu is a foretaste of what can be expected soon on other islands of the chain. Such growth is certain to continue for years to come.

There is a great need for vital churches in the fiftieth state. Most people in Hawaii have no church home whatever. Because the military are here briefly, our turnover is terrific. We lost thirty-two members in three months recently. We appreciate those rare families who, soon after moving here, seek us out.

In Hawaii, the ministry of a fine

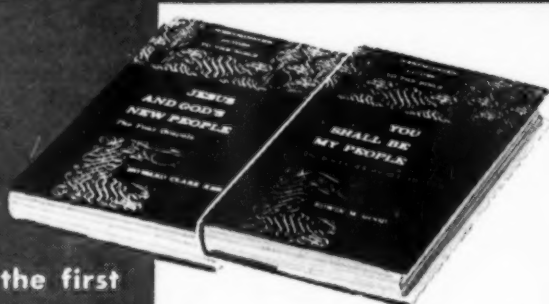


DR. LITTERICK

KEUKA COLLEGE

Keuka Park, N. Y.

We are proud to present to the churches of the American Baptist Convention, the new president of Keuka College, Dr. William S. Litterick. He served as headmaster of the Harley School of Rochester, New York, and assistant headmaster and director of studies and guidance at the Peddie School of Hightstown, New Jersey. At Stephens College at Columbia, Missouri, he was director of research. He has been a consultant to the Ford Foundation, the Educational Records Bureau, and in teacher training in mathematics for the Department of Education of Nova Scotia. He brings to this position high educational qualifications and a humble Christian spirit.



Presenting the first
two volumes of the

Westminster Guides to the Bible

Two new
additions to the

Daily Study Bible

A new series of engrossing and informative introductions to the books of the Old and New Testaments, for individual or group study by laymen. EDWIN M. GOOD, General Editor \$1.50 each

YOU SHALL BE MY PEOPLE
The Books of Covenant and Law
By EDWIN M. GOOD. A helpful key to the books which stand at the base of the Old Testament faith.

JESUS AND GOD'S NEW PEOPLE
The Four Gospels
By HOWARD CLARK KEE. The Gospel message as presented by the four Evangelists in the earliest Christian communities.

This is the popular series for daily reading in which the texts of the New Testament books are accompanied by a commentary filled with anecdotes from life, pointed quotations from literature and deep spiritual insight. Edited by WILLIAM BARCLAY. \$2.50 each

**The Letters to the Galatians
and Ephesians**

**The Letters to the Philippians,
Colossians and Thessalonians**

Now at your bookstore
THE WESTMINSTER PRESS Phila. 7



MISSIONARY MILESTONES

Appointed

By the American Baptist Foreign Mission Societies, June 7, Des Moines, Iowa: A. Maureen Brians, Bengal-Orissa; Rev. and Mrs. Trevor Oswald Ling, Burma; Dr. and Mrs. Lawrence W. Norton, India.

By the American Baptist Home Mission Societies: Richard M. Jones, Berkeley Baptist Divinity School,

(Continued on page 42.)

church can be helpful in a service to families where husband and wife come from different racial backgrounds. Most of these folk are fine people and the children are most attractive. Yet many remain to themselves and neglect their social and spiritual development. The partner in the marriage who is of Oriental background is, in most cases, either a Buddhist or has no religious allegiance, while the Caucasian partner may be Protestant, Catholic, or a member of any one of the many sects on the mainland. The result in the home is spiritual confusion. A church with a positive, evangelistic witness and a genuine concern for individuals can do a great service. What Hawaii will be like in the next decade or two depends in large measure on what kind of churches are established now.

We have much of the pioneer spirit in our American heritage. We who labor in the church in Hawaii pray that this same spirit may help push back the horizons of our national limitations and establish outposts of spiritual guidance and strength for the future American citizens in the state of Hawaii.

RUDY ULLRICH

NOW... 3 SIZES



Unbreakable . . . noise-free . . .
lightweight . . . boilproof com-
munion glasses . . . \$1.25 Doz.

FREE sample of each size

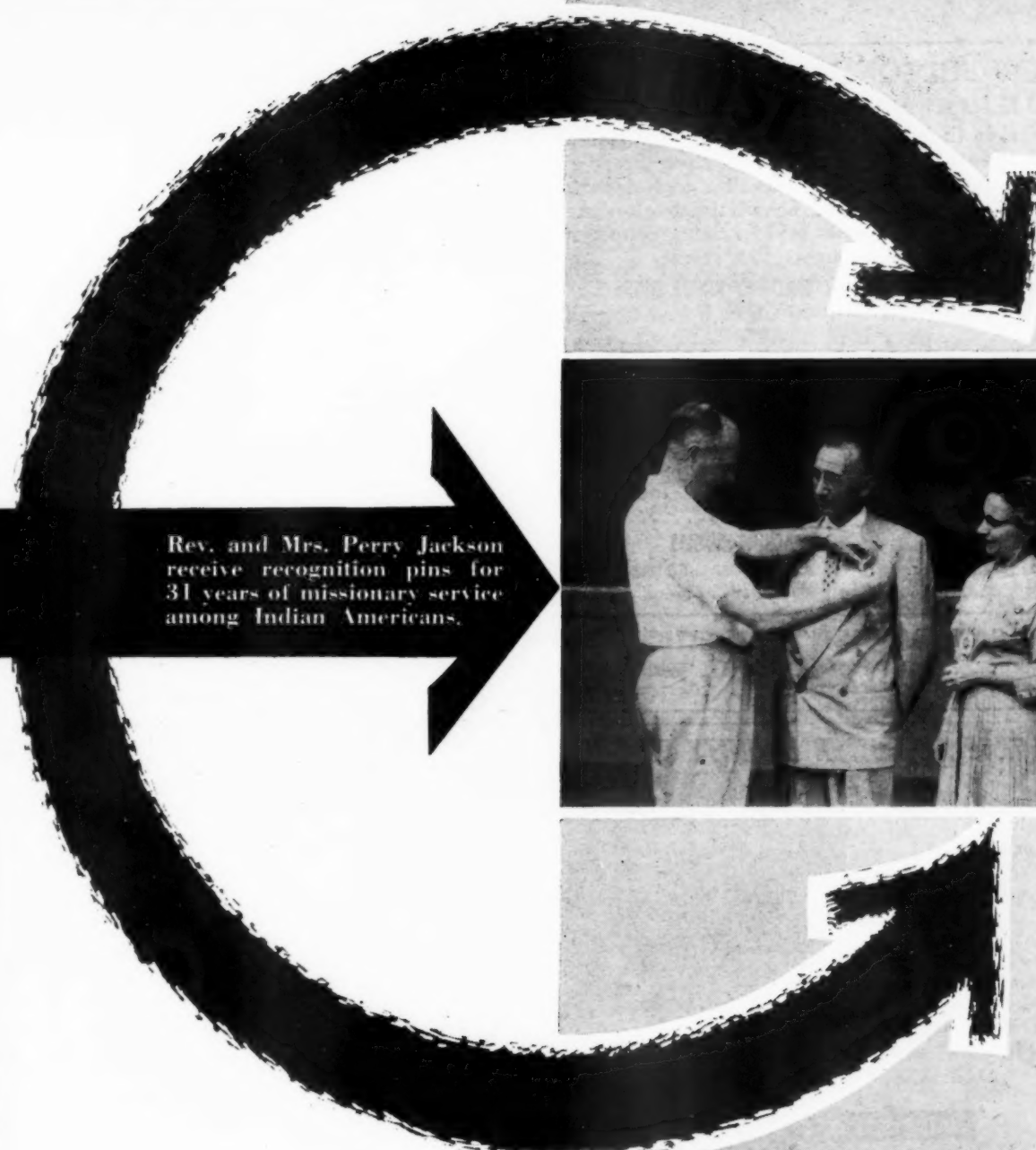
Order from
your dealer

Studbury BRASS GOODS CO.

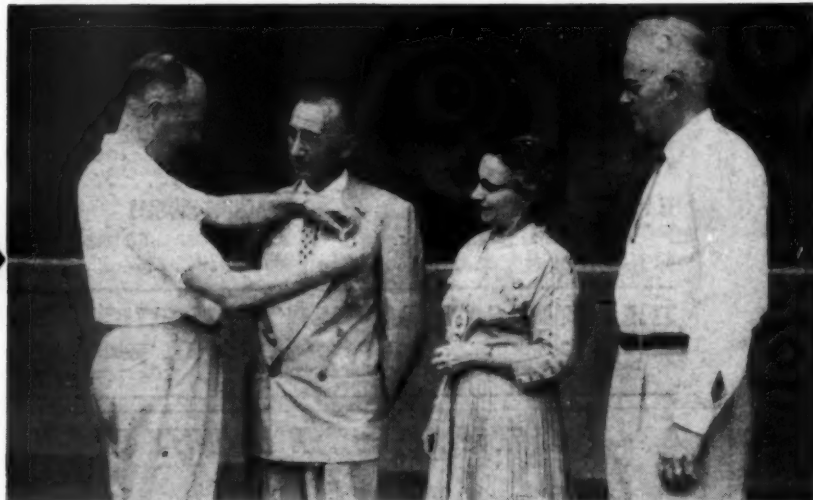
Dept. S, 70 Pearl St., Brookline 46, Mass.



MISSIONS



Rev. and Mrs. Perry Jackson
receive recognition pins for
31 years of missionary service
among Indian Americans.



A Missionary gives his life

A Missionary lives his life

A people seeing and hearing yield their lives to Christ

You, as an American Baptist, by your prayers and gifts make possible the response of many people to the witness of the Good News of Jesus Christ proclaimed by the missionaries you have sent.

For further information write

THE AMERICAN BAPTIST HOME MISSION SOCIETIES

William H. Rhoades, Executive Secretary

164 Fifth Avenue

New York 10, New York

THE NEW JUDSON TEACHING MANUALS

A CALL TO TEACH IS A CALL TO PREPARE

To aid teachers in their task of guiding growing persons, American Baptists have issued through The Judson Press a newly-written series of teaching manuals. One for each department of the church school. In addition, an administration manual is available. In each text stress is laid in using proper methods and effective teaching procedures. For results . . . prepare!

TEACHING NURSERY CHILDREN

By *Jessie B. Carlson*

41J0183..... 75c

TEACHING KINDERGARTEN CHILDREN

By *Lois Horton Young*

41J0182..... 75c

TEACHING PRIMARY CHILDREN

By *Florence B. Lee*

41J0184..... 75c

TEACHING JUNIORS

By *Faye DeBeek Flynt*

41J0181..... 75c

TEACHING JUNIOR HIGHS

By *Alice Edson Cornell*

41J0180..... 75c

TEACHING SENIOR HIGHS

By *Paul T. Losh*

41J0185..... 75c

TEACHING OLDER YOUTH

By *Forrest B. Fordham*
and *Vincie Alessi*

41J0186..... 75c

TEACHING ADULTS

By *Alton G. Snyder*

41J0179..... 75c

THE AMERICAN BAPTIST PUBLICATION SOCIETY

1703 Chestnut St.
Philadelphia 3, Pa.

168 W. Monroe St.
Chicago 3, Ill.

352 S. Spring St.
Los Angeles 13, Calif.

COLGATE ROCHESTER DIVINITY SCHOOL

annually appoints a
distinguished scholar
from America or abroad as
VISITING PROFESSOR

This year

New Testament Professor
on the faculty of

DR. EDUARD SCHWEIZER

UNIVERSITY OF ZURICH, SWITZERLAND

is **VISITING PROFESSOR**
in the field of
New Testament

1100 South Goodman Street
Rochester 20, New York



For Lasting Beauty

THE JUDSON ALUMINUM COMMUNION SERVICE

Fashioned in Famous "Wear-Ever" Polished Aluminum.
Not expensive . . . yet bears the hallmark of quality.

Your Communion Service should be a fitting symbol of the spiritual grace and fulfillment derived from its use. It should be carefully selected for distinction and durability. The Judson Aluminum Service fills these requirements.

230—TRAY, with 40 glasses	\$11.25
231—COVER, with cross ornament	4.29
232—BASE, diameter 11 3/4"	4.25
211—BREAD PLATE, narrow rim	3.25
212—BREAD PLATE, broad rim	3.25
213—OFFERING PLATE, with pad	3.75

THE AMERICAN BAPTIST PUBLICATION SOCIETY •

168 W. Monroe Street, Chicago 3, Ill.
1703 Chestnut Street, Philadelphia 3, Pa.
352 S. Spring Street, Los Angeles 13, Calif.

Missionary Milestones

(Continued from page 40.)

Berkeley, Calif.; Ondina M. Maristany, Colegios Internacionales, Cristo-Oriente, Cuba; Carlita M. Smith, Colegios Internacionales, Cristo-Oriente, Cuba; Paul L. Stagg, division of evangelism, American Baptist Home Mission Societies, New York, N.Y.

By the American Baptist Home Mission Societies, in co-operation with state conventions, city societies, and churches: Finnis H. Austin, director, Christian Fellowship Educational Center, Pittsburgh, Pa.; Pansy L. Borders, assistant director, Baptist Educational Center, Brooklyn, N.Y.; Perry E. Britton, pastor, Glendale Community Baptist Church, Madison, Wis.; Robert Bryant, director, Baptist Educational Center, Denver, Colo.; George H. Eddy, pastor, Godfrey Baptist Church, Godfrey, Ill.

Sailings

Helen L. Bailey, for South India; Rev. and Mrs. L. A. Brown, for Belgian Congo; Rev. and Mrs. Carl M. Capen, for Thailand; Rev. and Mrs. R. L. Coats, for Thailand; Rev. and Mrs. L. A. Crain, for Burma; Rev. and Mrs. E. T. Fletcher, for Burma; Rev. and Mrs. R. L. George, for Philippines; Margot F. Hakes, for Congo; Rev. and Mrs. C. L. Kau, for West Bengal; Rev. and Mrs. L. H. Kearney, for Philippines; Dr. and Mrs. G. R. Lahrson, for Europe; Mary I. Laughlin, for Burma; Rev. and Mrs. R. S. Mann, for Thailand; Beulah M. McCoy, for Japan; Rev. and Mrs. H. L. Polley, for Belgium; Rev. and Mrs. W. F. Robbins, for Congo; Rev. and Mrs. A. L. Slater, for India; Rev. and Mrs. D. P. Stimson, for Burma; Ger-

Free to WRITERS seeking a book publisher

Two fact-filled, illustrated brochures tell how to publish your book, get 40% royalties, national advertising, publicity and promotion. Free editorial appraisal. Write Dept. M.

Exposition Press / 386 4th Ave., N.Y. 16



Choir Robes

MORE IMPRESSIVE
CHRISTMAS PROGRAMS

A complete selection of distinctive styles and quality fabrics. All colors and shades. Send today for FREE catalog: C-9 (Choir Robes and Accessories); J-9 (Children's Robes); P-9 (Pulpit Robes); B-9 (Baptismal Robes).

COLLEGIATE CAP & GOWN CO.

CHAMPAIGN, ILL. 1000 N. MARKET ST.
NEW YORK 1, N.Y. CHICAGO 1, ILL. LOS ANGELES 28, CAL.
166 Fifth Ave. 278 N. LaSalle St. 1674 N. Cahuenga Blvd.

MISSIONS

trude M. Waterman, for Japan; Rev. and Mrs. C. G. Weaver, for Congo; Rev. and Mrs. R. D. Worley, for Thailand.

Died

Mrs. Frederick J. Bradshaw, M.D., missionary to China (1903-1920), in San Francisco, Calif., May 20, 1959.

Mrs. G. G. Crozier (Mabel Bosworth), former missionary to Assam, India (1899-1931), in Middletown, Ohio, May 12, 1959.

Walfred Danielson, missionary to Assam, India (1923-1931), and served in American Baptist Foreign Mission Society, home department (1936-1944), in St. Paul, Minn., August 14, 1959.

Janet S. McKay, home-base secretary of the Woman's American Baptist Foreign Mission Society (1925-1943), in Philadelphia, Pa., May 31, 1959.

Willard F. Topping, missionary to Japan (1931-1937), in Berkeley, Calif., July 16, 1959.

Clarence G. Vichert, missionary to West China (1930-1950), to Bengal-Orissa (1951-1957) in Toronto, Canada, July 21, 1959.

Francis J. White, missionary to East China (1901-1935), at Ontario, Calif., July 20, 1959.

A Truly Unusual Reading
Experience Awaits you in

LETTER HOME

by Antonina Canzoneri

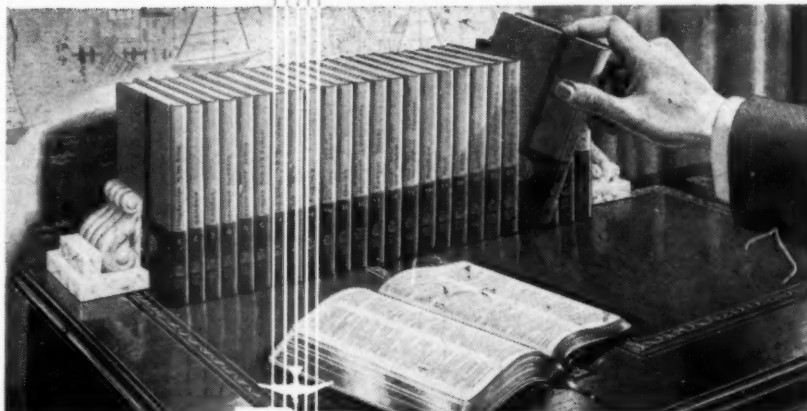
Here are the delightful reflections in verse of a missionary nurse to Africa. The poems present a variety of thought and meter—some are humorous, some are inspirational. All are the vivid reactions of a sensitive soul.

\$1.50

at your bookseller

BROADMAN PRESS
Nashville, Tennessee

*deepen your faith
through knowledge*



THE BIBLE

LAYMAN'S COMMENTARY

Published October 5

VOLUME 1

Introduction to the Bible
Kenneth J. Foreman, Balmer
H. Kelly, A. B. Rhodes, Bruce
M. Metzger, Donald G. Miller

VOLUME 2

Genesis. Charles T. Fritsch

VOLUME 14

Hosea, Joel, Amos,
Obadiah, Jonah
Jacob M. Myers

VOLUME 18

Luke. Donald G. Miller

VOLUME 22

Galatians, Ephesians,
Philippians, Colossians
Archibald M. Hunter

Boxed set of 5, \$8.75

Single copies, \$2.00

4 or more, \$1.75 each
(any assortment)

Ask your bookseller

Designed particularly to be useful to lay men and women, this new 25-volume study tool opens the door to richer understanding of the Bible. The 25 authors are outstanding interpreters of the Old and New Testaments, chosen for their ability to write in layman's language.

Technical terms (such as Greek and Hebrew words) are avoided. Every passage in the Bible is thoroughly explained, and introductory articles give the message and background for each book of the Bible. Volume I has five articles which illuminate the history, message, and meaning of the entire Bible.

Physically, LBC volumes are planned for maximum readability, with bindings built to last a lifetime. Yet the cost is low enough to enable nearly everybody to buy the LBC over the 6-year publishing schedule.

This is a stimulating tool—to be used by teachers, study groups, families, ministers, writers, libraries; and above all, for personal study of the Bible.

JOHN KNOX PRESS
Richmond, Virginia

TWO "TAKE-HOME" COLLECTORS THAT ENCOURAGE CHRISTMAS OFFERINGS

A NEW CHRISTMAS DIME COLLECTOR

A newly designed dime collector that makes it easy to put away a dime at a time. Holds one dollar. 3 1/4" x 5 1/4". 59S0008 Per Dozen, 55¢ Per Hundred \$4.00

CHRISTMAS COIN COLLECTOR BANK

A sturdy cylinder with shiny tin top and bottom. Colorful sides. Safety slot keeps coins in. 1 3/4" x 2 3/4". 59S0213 Each, 10¢ Per Hundred \$6.00



THE AMERICAN BAPTIST PUBLICATION SOCIETY
1703 Chestnut St., Phila. 3, Pa. 168 W. Monroe St., Chicago 3, Ill.
352 S. Spring St., Los Angeles, Calif.

Central Baptist Theological Seminary
Kansas City, Kansas

The CHEC campaign will help Central reach these goals:



- ✓ faculty enlargement and development
- ✓ library growth
- ✓ curriculum enrichment
- ✓ financial stabilization
- ✓ accredited theological education

GIVE GENEROUSLY TO CHEC



• "Neither my education... nor my experience as a medical missionary in Burma quite prepared me to be a substitute mother for eight growing children. Only from the Source of all good things comes the strength, tact and patience required."

DR. MARTHA GIFFORD

* **ACTIVE LEISURE** — number seven of a series on using retirement creatively

the ministers and missionaries benefit board of the american baptist convention
• 75 west 45th street • new york 36 • n. y.

Furloughed

Mr. and Mrs. E. C. Adams, from S. India; Mr. and Mrs. R. W. Barnett, from Belgian Congo; Dr. and Mrs. A. C. Boggs, from S. India; L. Emma Brodbeck, from Philippines; Mrs. M. Chance, from Assam; Mr. and Mrs. J. B. Clark, from Congo; Dr. and Mrs. F. F. Curry, from Philippines; Rev. and Mrs. G. G. Gano, from Japan; Louise M. Giffin, from Thailand; Rev. and Mrs. W. D. Hackett, from Burma; Anne J. Hansen, from S. India; Ruth L. Harris, from Philippines; Rev. and Mrs. H. Houston, from Philippines; Rev. and Mrs. R. G. Johnson, from Burma; Lena A. Keans, from S. India; Ruth F. Keyser, from Burma; Mr. and Mrs. J. L. Knox, from Philippines; Rev. and Mrs. L. S. Manierre, from Japan; Rev. and Mrs. J. C. Martin, from S. India; Rev. and Mrs. W. C. Osgood, from Bengal-Orissa; Susanne L. Powers, from Bengal-Orissa; Rev. and Mrs. C. B. Scott, from S. India; Eva Shepard, from Congo; Marion C. Simmons, from Congo; Dr. and Mrs. B. A. Slocum, from Philippines; E. E. Sowards, from Burma; Mr. and Mrs. Philip J. Uhlinger, from Congo; Rev. and Mrs. A. T. Yousko, from Thailand; N. A. Mundhenk, Assam, returned to enter college.

Transferred

Eleanor E. Dow, from Cuba to Colegios Bautista, San Salvador, El Salvador; Isabella Garriss, from Chicago, Ill., to Emmanuel Christian Center, Buffalo, N.Y.

Resigned

E. W. Bostow, church extension and edifice funds, American Baptist Home Mission Societies; R. Boutwell, Boston Bethel Center, Boston, Mass.; H. Daney, Lodge Grass, Mont.; V. O. Ekerholm, Meade County Parish, S. Dak.

Christian Testimony to the Jew

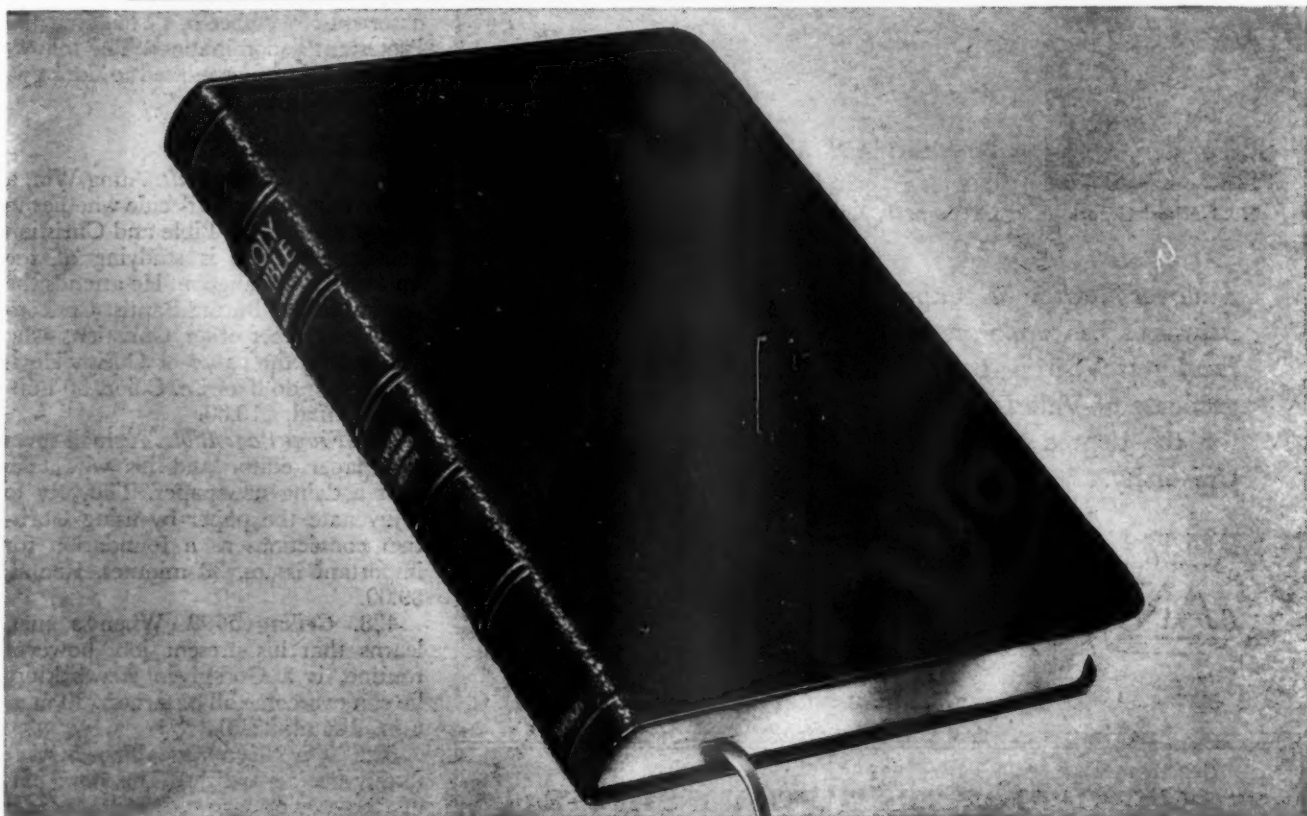
Recognized and accredited Baptist agency for spreading the Gospel to the Jews. For information and speaking engagements

WRITE TO:—REV. A. M. ZEGEL
612 SOUTH 52ND STREET
PHILADELPHIA 43, PA.

Answers to Quiz on page 3

- (1) MISSIONS Magazine Sunday, \$2.50. (2) Three million. (3) Thailand, your generous support. (4) True. (5) Desire for basic human rights and freedom. (6) India. (7) Winthrop S. Hudson. (8) Baptist Missionary Training School. (9) Cuba. (10) Kimpese school. (11) D.A.R. (12) Stewardship Day. (13) Edward B. Willingham. (14) Ten.

Now... a Revised Standard Version Bible with Concordance and Center Column References



- all bindings stamped in genuine gold
- 3-color presentation page
- easy-to-read 9-point, Times Roman type
- page size: 5½" x 8⅝"



#4800X. Maroon buckram over boards; India paper; leatheroid spine; headband; 2-color dust jacket; less than 1¼" thick **\$9.00**



#4807X, 4808XR. Black or red genuine leather; India paper; limp style; round corners; gold edges; ribbon marker; boxed; less than 1¼" thick **\$12.50**



#4808X, 4808XR. Black or red genuine cowhide; Nelson Indopaque paper; semi-overlapping covers; round corners; gold edges; ribbon marker; boxed; only 13/16" thick **\$17.50**

#4868XR (shown above), **4868X.** Red or black genuine morocco; leather-lined; Nelson Indopaque paper; semi-overlapping covers; round corners; gold edges; ribbon marker; boxed; only 13/16" thick **\$22.50**

Contains more than 1,500 pages, yet is handsomely thin

This long-awaited edition of the RSV Bible can make your reading of Holy Scripture more spiritually rewarding than ever. Added to the clear, easy-to-understand RSV text are invaluable aids for Biblical study.

More than 75,000 center column references direct you to other passages having a common theme. Some references illustrate the meaning of a verse. Others complete the thought or indicate its outcome. To locate passages in which a particular word or name appears, there is a 192-page concise concordance and list of proper names. Twelve full-color maps help you follow the Biblical story more easily.

Clearly readable type, opaque white paper, the best in cloth and leathers have been used to give you an edition of the Scriptures which your family and friends will use and treasure for years to come. You'll want to own . . . and give . . . the new RSV Concordance Reference Bible.

Now on sale at your book store and denominational publishing house

THOMAS NELSON & SONS

Exclusive publishers of the Revised Standard Version Bible

ANDOVER NEWTON and the BAPTIST JUBILEE ADVANCE



Dr. Herbert Gezork

President: Andover Newton and the American Baptist Convention
Chairman: Baptist Jubilee Advance

Andover Newton, in cooperation with the Baptist Jubilee Advance, has appointed Rev. Harvey G. Cox to the faculty as Visiting Lecturer on Evangelism. Mr. Cox, a graduate of Yale Divinity School, is currently preparing for the degree of Doctor of Philosophy at Harvard University.



ANDOVER NEWTON THEOLOGICAL SCHOOL

210 Herrick Road

Newton Centre 59, Mass.

GREAT DAYS AT THE BAPTIST INSTITUTE

Things are going well at "B.I." in this 68th year of her ministry of training young women for Christian service. Significant developments of recent years which have contributed to this strong position are:

- Beautiful new 26 acre campus
- Capacity enrollment for 1959-1960
- Strong faculty
- Bold new plans for the future
- Many capital improvements
- Snyder Avenue property sold
- Broadened curriculum
- Promised benefits from CHEC
- Strong Board of Trustees
- New secretarial course

Young women planning to train for the church related vocations are invited to write for further information.

THE BAPTIST INSTITUTE FOR CHRISTIAN WORKERS
DR. HAROLD F. STODDARD, *President*, Box 37, Bryn Mawr, Pennsylvania

3 Years for \$5

Subscribe Now - - - Save \$2.50

Over the annual single subscription rate

MISSIONS Magazine Sunday - - October 18



A special Stewardship Day will be observed November 6, throughout the Protestant denominations. The following are suggestions related to the stewardship theme.

Motion Pictures

346. *The Golden Gift*. Aung Win, a young Burman, must decide whether to remain true to the Bible and Christian beliefs, while he is studying at the University of Rangoon. He attends the sessions of the Burma Baptist Convention and meets other Christians who are serving the cause of Christ. He is inspired to do likewise. Color. 30 minutes. Rental, \$10.00.

439. *Front Page Bible*. A small-town newspaper editor and his wife take over a dying newspaper. They try to rejuvenate the paper by using Christian convictions as a foundation for important issues. 30 minutes. Rental, \$9.00.

428. *Ceiling 5000*. When a man learns that his present job, however routine, is a God-given stewardship, he can overcome all bitterness. 30 minutes. Rental, \$8.00.

338. *The Beginning*. The Stryker family decide to tithe. The story tells of the waverings and failures that must be reckoned with, but points out the personal assets by staying with a decision. 45 minutes. Rental, \$10.00.

195. *Like a Mighty Army*. The members of the church in Harrison City were a group of self-satisfied people until a gas-station operator suggested a plan to organize a mission church. It tells the powerful story of Christian stewardship as we see the church accepting the new job before them. 45 minutes. Rental, \$12.00.

308. *All for Him*. A young couple are trying to make their slim budget cover all necessary requirements, and are wondering whether they can cut corners on their church giving. They are inspired by the example of Mr. Thompson, the young husband's boss, who has based his whole business on giving one-tenth to the church. 30 minutes. Rental, \$9.00.

Filmstrip

F40. *Bobby and Jane's Discovery*. This is the story of what happens to two quarters that Bobby and Jane put in the church offering. Color and sound. 33 1/3 rpm record. Rental, \$3.50; sale, \$12.00.

BAPTIST FILM LIBRARY: 152 Madison Ave., New York 16, N.Y.; 19 S. LaSalle St., Chicago 3, Ill.; 2107 Woolsey St., Berkeley 5, Calif.

MISSIONS



CONFRONTING CURRENT INTELLECTUAL PROBLEMS

THE CHRISTIAN MUST HAVE AN ANSWER

by T. B. McDormand

Written in awareness of the sharp intellectual conflicts of the 20th century, this book summarizes common objections to Christianity and seeks to answer these objections in some detail. The perfect selection for Christians aware of current intellectual problems

Paperback, \$1.95

Order from your bookseller
BROADMAN PRESS
Nashville 3, Tennessee



How do they celebrate Christmas in Iran? in Peru? in the Ukraine?

From the four corners of the earth—from Abyssinia, where three young men lash whips over worshipping multitudes, to New Zealand, where Christmas time sees families setting out on their summer vacations—from 66 different countries, here is a delightful and informative roundup of the strange and wonderful ways in which the world celebrates the birth of the Lord.

Christmas Customs Around the World

By HERBERT W. WERNECKE,
author of *Christmas Songs and Their Stories*
\$3.50, now at your bookstore
THE WESTMINSTER PRESS
Philadelphia 7



Club Talk...

By Frank A. Sharp

THE CIRCULATION of *Missions* depends upon the active interest and support of the more than three thousand club managers appointed by the churches. (There should be five thousand club managers.)

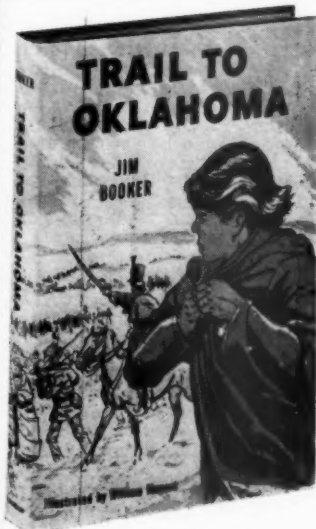
Throughout the years, these "salesmen" have faithfully followed up each expired subscription by personally interviewing the subscriber, securing the subscription price, and mailing the blanks and the money to the New York office.

Our club managers have also secured many new subscribers each year. Because approximately 35 per cent of our subscribers do not renew, it is necessary to secure new subscribers to maintain our circulation. The circulation does not begin to increase until those who do not renew are replaced.

October 18 is designated *Missions Magazine Sunday* throughout the American Baptist Convention. On that Sunday, each club manager will want to secure renewals and new subscriptions at the low rate of *three years for \$5.00*, which saves \$2.50 as compared with the single annual subscription price.

Three-year subscription blanks are available in quantity for distribution to the members of the congregation on *Missions Magazine Sunday*. Posters also are available. Write for your supplies today.

May your observance of *Missions Magazine Sunday* be fruitful and SIGNIFICANT.



Exciting Reading for the 9- to 12-year-old . . .

Here is the fascinating story of Young Deer and his adventures on the historic Trail of Tears. These sometimes amusing, sometimes frightening experiences are shared by Little Fox, a new friend that Young Deer meets on the way to Oklahoma. This new book is a richly rewarding reading venture for preteens. \$2.95

See this brand new Broadman book at your favorite bookseller

Manufacturers of:
GOWNS
• Pulpit and Choir •
RELIGIOUS SUPPLIES
Church Furniture • Altar
Brass • Communion Sets
Embroideries • Hangings
CATALOG ON REQUEST
WRITE—DEPT. 27
National CHURCH GOODS
SUPPLY COMPANY
821 23 ARCH STREET PHILADELPHIA 7, PA.

HILLSDALE COLLEGE

Hillsdale, Michigan

coeducational liberal arts
founded 1844

committed to the stewardship of *The Great Idea*: the dignity, supreme worth, and sanctity of the individual as a precious creation of God, emphasizing the religious motivation of this *Great Idea*.

750 students

monroe
FOLDING BANQUET TABLES

Direct Factory Prices & Discounts To Churches, Clubs, Lodges, Schools and All Organizations.
Over 50,000 institutions own and use modern Monroe Folding Banquet Tables.
Write for the new MONROE 51ST ANNIVERSARY CATALOG of Folding Tables, Folding Chairs, Trucks, Movable Partitions, Folding Risers, etc.
Get our special prices, quantity discounts, also terms.
Monroe Co., 271 Church St., Coifax, Ia.

A LIMITED-TIME OFFER TO ENROLL TRIAL MEMBERS IN THE FAMILY HOUR RECORD CLUB



ALL 3

OF THESE INSPIRING
RELIGIOUS RECORDS

(an \$11.94 value)

FOR
ONLY

\$

98

with
trial
membership

**At Last! A Wonderful New Record Club Designed Especially
For Folks Who Love Religious Words and Music!**

**The Protestant Choir of
the U.S. Coast Guard
Academy Sings
(Don Janse, Cond.)
FH-101**

*A Mighty Fortress, God
Our Help in Ages Past,
The Creation, Listen to
the Lambs, Jesu Joy of
Man's Desiring, and
many others.*

**Organ Meditations
(Van Talbert at the
Pipe Organ) FH-103**

*Out of the Depths I Cry
to Thee, With All My
Powers, I Sing the
Mighty Power of God,
Christ Whose Glory
Fills the Skies, and
many more.*

**Sunday Evensong
(Don Janse, Baritone)
FH-102**

*The Lord Is My Shep-
herd (Tchaikovsky), I
Wonder as I Wander,
Thou Art Gone Up on
High (Handel), and
many others!*

You are one of the first to be invited to join the new and spiritually rewarding FAMILY HOUR RECORD CLUB. And by accepting this Trial Membership, you will receive all three of the inspiring records shown here — a big \$11.94 value — for only \$1.98!

The FAMILY HOUR RECORD CLUB was especially designed for you — who love the old and familiar religious music — those beautiful hymns and prayers and gospel songs which are so important to Christian family life!

Although there are dozens of other record clubs — offering fine classical music, popular songs and jazz, etc., — *no record club in America — except the FAMILY HOUR RECORD CLUB* — offers you the kind of music that has the power and inspiration to bind an entire family or group of friends closer together in spiritual understanding. Here are the great religious words and music you yearn to hear — the beloved songs sung by the great voices and choirs in the land, played by famous organists and instrumentalists! Here is the glorious music that has helped bring thousands to Christ — all recorded on fine high-fidelity, long-playing 12-inch records... ready to be played at a moment's notice in the home, in church, in young people's groups, in choir practice — anywhere there is a 33½ rpm record player!

Each month, the FAMILY HOUR RECORD CLUB brings its members an inspiring new record: One month it might be gospel songs; another month, inspiring religious messages by outstanding preachers; still again, it might be a record of meditations, to help lead your family or group of friends in prayer and devout religious experience! Whatever it is, it will be made available to Club members, for

the amazingly low price of only \$1.98. Such fine records, if sold in stores, would ordinarily cost \$3.98 or \$4.98 each!

But remember, YOU pay only \$1.98 plus a few cents postage! And, as a member, you never pay in advance — only after you have received and heard the record for yourself! And you can listen to and return *any* record you wish — and pay nothing! Besides, you can resign membership in the Club whenever you wish. **THERE ARE NO MINIMUM MEMBERSHIP REQUIREMENTS OF ANY KIND!**

So join right now — while this amazing Trial Membership offer is in effect. Get *all three* of the wonderful new FAMILY HOUR RECORDS described on this page — for only \$1.98! Just think, \$11.94 worth of brand new, spiritually inspiring records — for only \$1.98 plus postage, if you join the CLUB *now!*

Send no money! Simply fill in and mail the coupon today!

FAMILY HOUR RECORD CLUB, Dept. 103

Pickwick Building, Long Island City 1, N. Y.

Please enroll me as a Trial Member of the FAMILY HOUR RECORD CLUB. Send me the three records (U.S. Coast Guard Academy, Organ Meditations, Sunday Evensong) and bill me only \$1.98 plus postage. I am to receive an inspiring new record each month for only \$1.98 plus postage until I notify you that I wish to discontinue membership. I understand that I may cancel my membership at any time.

NAME.....

ADDRESS.....

CITY.....ZONE.....STATE.....

☐ Check here if you want us to send you the first regular selection now, *Nearer My God, Alan Dean* with the Don Williams Chorale (FH-104), for which we will bill you an additional \$1.98 plus postage.



FAMILY HOUR RECORD CLUB

Pickwick Bldg., Long Island City 1, N. Y.



MISSING

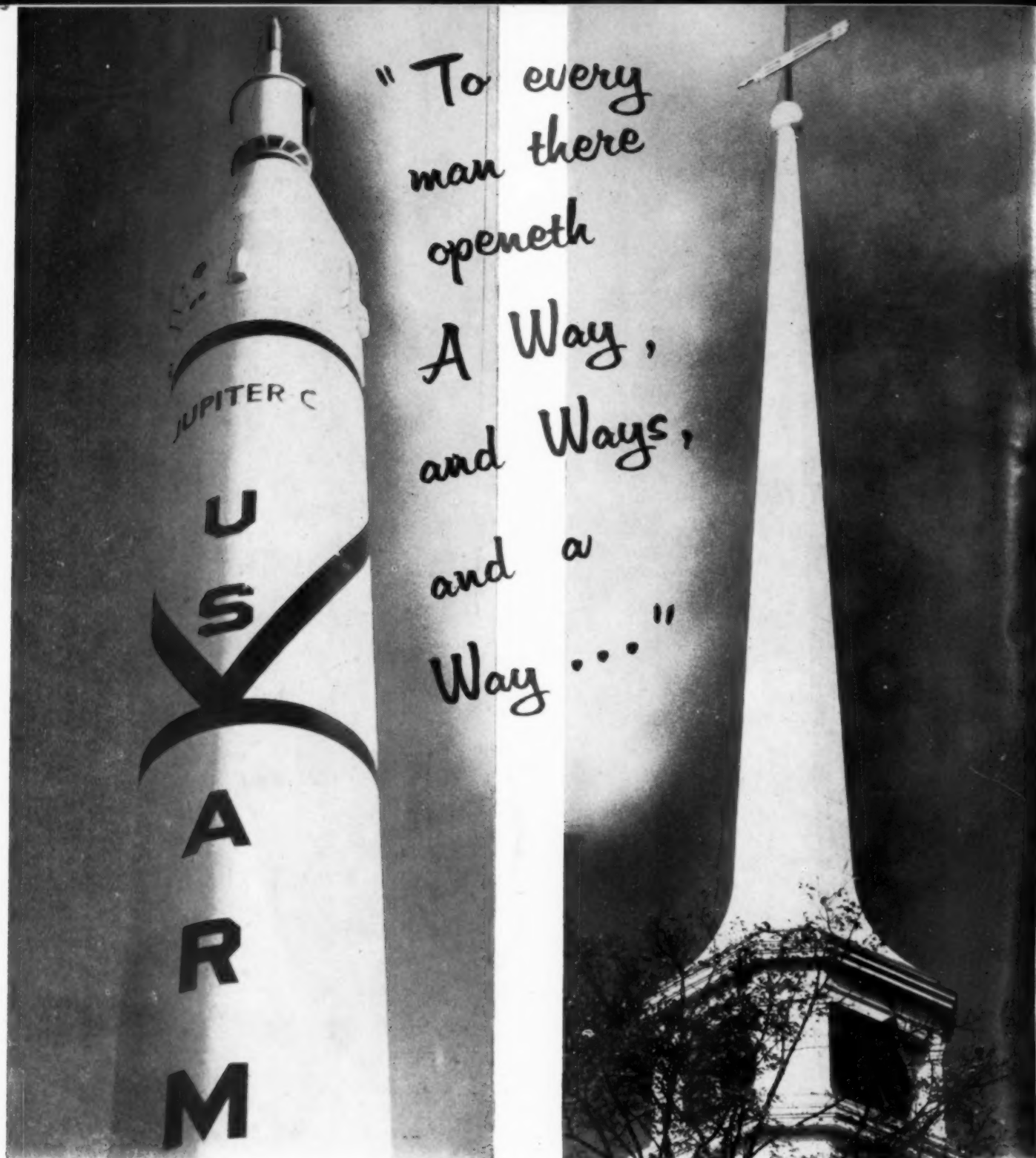
Hundreds of American Baptist pulpits are missing pastors.

Only half the number of seminary students required to meet the demands of local churches graduate each year.

The answer is "in your hands."

Help your seminaries expand their facilities, establish new faculty chairs, and strengthen field work programs.

More well-trained ministers will be one of the important results of your support of the Christian Higher Education Challenge to be carried on this year in your local church.



Which way will man go . . . the way of truth and light . . . or the way of destruction? You help to answer this question by carrying Christ to troubled nations through foreign missions, by reaching America for Christ through home missions, by training Christian leaders for tomorrow's world through your Baptist schools and colleges, and by the many other agencies of your American Baptist Convention working together to spread the Gospel of peace among all peoples. You do all this when you make your contributions to missions through your American Baptist Convention. Increase your gifts to missions and increase your work around the world for Christ.